IQBAL

MANIFESTATION OF THE ISLAMIC SPIRIT

Two Contemporary Muslim Views:
Ayatullah Sayyid Ali Khamene'i
and
Ali Shariati

TRANSLATED FROM THE PERSIAN BY

MAHLIQA QARA'I
AND
LALEH BAKHTIAR

IQBAL: MANIFESTATION OF THE ISLAMIC SPIRIT presents the views of two contemporary Muslims on Iqbal Lahouri, the ideologue-founder of Pakistan. Iqbal has rarely has been studied so brilliantly as a Muslim with particular emphasis upon his Islamic world view and ideology.

PART ONE is a translation of Ayatullah Sayyid Ali Khamene'i's speech, entitled "Iqbal: The Poet-Philosopher of Islamic Resurgence," delivered at the opening session of The First International Conference on Iqbal, held in Tehran, March 10-12, 1986. It was translated by Mahliqa Qara'i, to whom this book is dedicated, as she died a martyr in the Iran Air flight shot down over the Persian Gulf.

PART TWO consists of a speech delivered by Ali Shariati in April-May, 1970 upon the occasion of a conference held on Iqbal Lahouri and a text he wrote two years before his death in 1977. Both appear in Persian in Volume 5 of his Collected Works which is titled *Ma va Eqbal* (Iqbal and Us). They appear here for the first time in English. Part two has been compiled and translated by Laleh Bakhtiar who has translated over thirty books on Islam from Persian to English.

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DEDICATION
This book is dedicated to Mahliqa Qara'i
who was martyred in the Iran Air Flight
shot down over the Persian Gulf

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Part One
Iqbal: The Poet-Philosopher of Islamic Resurgence

...If we wish to understand Iqbal and the significance of his message, it is necessary for us to know the conditions of the subcontinent during Iqbal's lifetime—an epoch that culminated in Iqbal himself. We cannot understand the real meaning of Iqbal's message without this study, the melody of his tone, and the inner fire that kept him restless. The subcontinent went through the hardest phase of its history during Iqbal's lifetime. He was born in 1877, that is, twenty years after the quelling of the Muslims' revolt against the English in 1857, when they inflicted a final blow upon Islamic rule there. A great revolutionary upsurge overtook the whole country and continued for several years, but the four months in the middle of 1857 marked its culmination. The British used this opportunity to make an assault on Islam, which they had been contemplating making for the previous seventy or eighty years as they dreamed of uprooting Islam from Indian soil.

They put an end to the Muslim rule that was breathing its last. The only obstacle in the way of the total colonization of the Indian subcontinent was the existence of the same rule

which they had succeeded in weakening during the course of time. They liquidated its chief fighters and eminent personages in order to eradicate the deep-rooted Islamic civilization and to completely uproot this corpulent and old tree which was shorn of any power of resistance at that time and to make India a part of the British empire.

The year of 1857 was the year of absolute victory for the British in India. After having officially annexed India to Britain and naming their country as the Empire of Britain and India, the colonizing of India did not pose any problem because India was treated, henceforth, as one of the provinces of Great Britain.

After that, they took all possible precautions to crush every revivalist, nationalist, or religious movement in that country. Their aim was to wipe out completely the Muslim population, as they well knew it had been the Muslims who had resisted. They had already tested this. The Muslims fought with the English and their agents, the Sikhs, who had been serving them since the early nineteenth century. This was known to the English. Those acquainted with Indian affairs used to tell them that the Muslims were their real enemies in India and that they should be eliminated. In 1857, an extremely oppressive and tyrannical plan was designed to suppress Muslims. Muslims were subjected to economic pressures as well as to cultural and social discrimination. Collectively they were subjected to the worst kind of humiliation. As regards employment, their declared policy was to recruit non-Muslims only.

The Endowments that ran Islamic institutions and mosques were many and they were taken away. The Hindu merchants were motivated to lend money to the Muslims in order to seize their property in return for their debts. It was resolved that their relationship with the land be cut off and their sense of belonging to the land be uprooted.

This process continued for some time. Muslims were

killed without reason and arrested for no fault of theirs. All those who were suspected of carrying on any activities against the English were suppressed and ruthlessly eliminated. After one or two decades of repression, which has no parallel anywhere in the world, ultimately some people began to think about a possible remedy to this situation. Angry resistance against the English never stopped. India should never forget the fact that the Indian Muslims played a most vital part in the battle against the English. In fact, it will be an act of thanklessness on the part of India to forget its indebtedness to the Muslims of India who never sat idle during the freedom struggle as well as during the great revolution that was brought about there.

During the years after the incidents of 1857, when there was peace and calm, the militant Muslim elements were active everywhere. There were two courses of action open to them. That is, either a politico-cultural movement or a purely cultural movement to meet the challenge threatening the position of the Muslims. One movement was led by the 'ulamā and the other was initiated under the leadership of Sayyid Aḥmad Khān. These two movements represented two cross-currents opposing each other.

The 'ulamā believed in waging war against the English. They resolved to boycott the English and their educational institutions whereas Aḥmad Khān was in the opposite camp. He believed in having good relations with the Englishmen, benefiting from their institutions, and compromising with them. Unfortunately, both of these two movements, though opposed to each other, ended in disastrous consequences for the Muslims.

The first one that was led by the eminent Indian 'ulamā, many among whom were distinguished historical figures, was a rightly guided struggle and their ideology was based on right thinking, but they tried to keep the Indian Muslim community away from acquiring the first and foremost thing

they required to enable them to master modern developments in science and technology. That is, they did not include teaching English in their school syllabi. Perhaps they were justified in doing so at that time as English was to replace Persian which had been the favorite language of the Muslims for centuries as well as the official language of the subcontinent. They viewed English as an intruder. At any rate, their opposition to English and their lack of interest in modern civilization, which had to govern the mode of life of the people, kept the Muslim *ummah* out of modern sciences along with the benefits and advantages which were ultimately essential for the development of society.

Sayyid Aḥmad Khān's movement was more dangerous... Sayyid Aḥmad Khān did not do anything positive for Islam and Indian Muslims. In my view, the movement initiated by Iqbal was a protest against the movement whose standard-bearer was Sayyid Aḥmad Khān in India. His movement was based on friendly relations with the English under the pretext that, after all, the young generation of Muslims had to become acquainted with modern culture.They could not afford to keep them alienated from and ignorant of the new currents. In his view, it was essential to compromise with the English so that the Muslims might not be mistreated by them and the Muslim men, women, and children might not suffer due to British antagonism. He was very naive to believe that he could win the sympathy of the English and soften the hearts of those seasoned politicians by being friendly and humble towards them.

As a consequence, the English spared Sayyid Aḥmad Khān himself, his associates, and the intellectuals around him whereas the Muslims, in general, remained exposed to all sorts of victimization until India won independence. Therefore, this policy of pleasing the Englishmen on the part of Sayyid Aḥmad Khān proved to be harmful for the Muslims and brought disgrace and humiliation to them.

More than anything else which helps us understand the significance of Iqbal is the knowledge of the general conditions of Muslims at that time. The Muslim masses, intellectuals, scholars, and all those who entered the broader fields of social life could acquire knowledge, master modern science and gain degrees and positions, but they were completely oblivious to their Islamic identity. Gradually, the future hopes were lost for the colossal Muslim society of India that had the largest Muslim population in the world. A bleak future awaited them. They did not possess any awareness of their Islamic identity and had lost all hope. They suffered to such an extent that in the existing world and in all its occurrences, they saw nothing but bitterness, frustration, and darkness in store for themselves.

A sense of inferiority had gripped their very being and a deep sense of humiliation and weakness had become part and parcel of their personality. They could not think of any way out of this predicament. At that time, when Iqbal returned from Europe, well-versed in modern, Western culture, and while his contemporary intellectuals, his friends, and even those who shared the same ideas with him always looked towards the West and Western culture, they were of the view that westernization of their individual lives and the assimilation of Western culture and the Western value system would add to their prestige and credibility. To be in the service of the British government, which ruled India with an iron hand, was considered to be an honor for Muslims. The Hindus, who were several years ahead of Muslims in adopting Western culture and manners, were quicker than them in winning the confidence of the English and had gained an advantageous position... Even the Sikhs who were a very slim minority and had no religious or cultural traditions considered it justifiable to oppress and insult Muslims. Such was the state of Muslim society during Iqbal's time.

The Lahore college where Iqbal received his education

and obtained his BA degree was bereft of all signs of Islamic thinking which could inspire any future hope. The most respected book on Islam in those days was Sir Thomas Arnold's work in Arabic, *An Invitation to Islam*, which had been translated into Persian, as well. The book was written by Sir Thomas Arnold during his tenure at Lahore college. It is, of course, a good book and I do not want to condemn it but the thing which is remarkable about this book is that he has made every effort to lessen the importance of Islamic *jihād*. The main theme around which the book revolves is that Islam advanced through 'invitation' and not by means of the sword. These words sound good, but this Englishman has gone to the extent of considering the concept of Islamic *jihād* as a secondary issue. Sir Thomas is the person who is regarded as a sincere pro-Islamic writer and he was Iqbal's teacher, as well.

Here I would like to praise Iqbal's judiciousness in this regard. Despite his intimate relations with Sir Arnold, he was not unaware of the political motives of his scholarly work. This point has also been emphasized by Javid Iqbal in his biography of his father. He writes that Iqbal challenged his friend, Sayyid Nadhir Niyazi, who believed Sir Thomas Arnold to be an Islamologist. Questioning Arnold's credentials, he asked, "Do you judge him by *An Invitation to Islam*?" and answered himself, "He works for the British government."

Iqbal later told the same friend that when he was in England, Arnold asked him to translate Edward Browne's *Literary History of Persia*, but he declined to do so as he realized that it was written with political motives. Now you can see for yourself how Iqbal evaluated Browne's book and compare it with the attitude of our writers who were Browne's friends and were proud of their relations with him. You can see how simple, naive, and ignorant these people were, having no inkling of their political objectives whereas Iqbal

was perceptive and intelligent enough to understand the hidden implications of the colonist politics in the works of Thomas Arnold and Edward Browne. This is an indication of Iqbal's greatness.

At that time, Muslims were in a very precarious position. The British administration and its main institutions were under the direct control of the British and the secondary and less important positions were held by the Hindus. The freedom movement that was first launched by the Muslims was grabbed by the Congress party, and a prejudiced Congress party, at that. Later on, the Indian National Congress rendered great service to the freedom struggle but during those days it was dominated by communal prejudices. It was predominantly an anti-Islamic, pro-Hindu, and anti-Muslim organization. There were westernized Muslim intellectuals who were infatuated with Western values, on the one hand, and, on the other, there were the poor Muslim masses, crushed under the weight of extreme poverty.

The Muslim 'ulamā and religious leaders were isolated from the freedom movement (after their initial defeat) and were alienated from it (except those who were in the vanguard of the movement, leaders like Mawlanā Muḥammad 'Alī). Political isolation and economic deprivation ruled supreme. The Muslims were reduced to the state of being a superfluous part of Indian society without any guiding star on the horizon. In such crucial moments, Iqbal kindled the torch of 'selfhood'. Of course, India was no exception. The above mentioned conditions prevailed throughout the Muslim world. It was for the very same reason that Iqbal spoke to the whole Islamic world.

Iqbal's day-to-day life in the city of Lahore and in the colonized subcontinent of India led him to directly experience the pains and hardships of life. It was at this juncture that Iqbal raised the banner of his revolt. His was a cultural, political, and revolutionary movement.

The first thing that was necessary for Iqbal to do was to make Indian society aware of its Islamic identity, Islamic 'selfhood', and Islamic personality, or, rather, the human dimension of its personality. He asked the people why they were complacent, why they were forgetful, and why they had abandoned their real selves. He asked them to regain their Islamic and human identity. This was the first message delivered by Iqbal.

But could he succeed in awakening a nation of several hundreds of millions that had been subjected to severe exploitation and humiliation for a long time? A nation that had been divested of the capacity to understand, to know, and to hope against hope was now asked to assert existence and recover its identity as soon as possible. It was almost an impossible task, very difficult to be realized. In my humble opinion no one could convey this message better than Iqbal did. With a view to attaining this end, Iqbal evolved his philosophy of the 'self'...

The concept of selfhood, which has human and social implications, was presented philosophically so that it could fit in a philosophical tradition. As Iqbal wished to make it the central theme of his poetry, this concept needed to be based on a sound philosophical world view. Iqbal conceived 'self' as the source of feeling and knowing one's individuality through contemplation, introspection, self-cognition, and self-realization. He explained the concept in philosophical terms.

It is possible that at first the concept of 'self' might have occurred to Iqbal as a revolutionary idea and afterwards he made an attempt to philosophize it. It may be argued that 'selfhood' is that very thing which was needed in Indian society and, in general, was missing from the entire Muslim world. In spite of having an Islamic value-system, the Muslim peoples had become unaware of it and eagerly surrendered themselves to an alien system with full faith. It was, therefore,

necessary for them to return to their own selves, that is, to the Islamic value-system. This was his goal. Such a psychological concept could not be impressed on the minds of the people unless it were presented in a philosophical manner which he did.

As pointed out, it could be that the idea of selfhood at first was conceived by Iqbal as a psychological and revolutionary notion. In due course, after having witnessed the signs of degeneration and loss of self-identity of the Eastern nations, especially the Muslims, and after examining its causes, this idea became permanent and deeply rooted in his being. Afterwards, he sought to provide a philosophical and subjective ground to it and based this notion on a general concept of the self, something similar to the concept of existence as evolved by our philosophers—an essence which is shared by all beings but needs to be interpreted philosophically.

Of course *wujud* (existence) is something different from *khudi* (selfhood) and to interpret it as existence, as is done by some of the persons who have written commentaries on Iqbal's poetry, is a great blunder in my view. The concept of unity in multiplicity and multiplicity in unity, which has been continuously used in *Asrar-i-khudi* (*The Secrets of Selfhood*), is different from the metaphysical concept of unity in multiplicity and multiplicity in unity as interpreted by Mullā Ṣadrā and others. It is altogether a different category.

What Iqbal meant to refer to with this concept had human and social connotations. When I say it is social, I do not mean that it is not applicable to the individual. Why not? Self needs to be strengthened in an individual. But this very selfhood of the self of an individual and the strengthening of the personality of the self have social implications in the Islamic framework. Unless the personality of the individual self is strengthened, a strong and stable society, in its real sense, cannot come into being. The meaning of the self is different from that of existence. At the first instance he speaks in the

manner of mystics about the generality and the extent of the concept of self. The world of being is actualized through the manifestations of the self. Each one of the phenomena of the universe is a manifestation of a particular aspect of the Self. Of course, some of the themes that I have described in my own words have been differently presented by Iqbal in the headings of his poems. There are some other themes that are expressed far more beautifully in his poetry than their paraphrasing by Iqbal himself in the headings of certain poems.

The ideas themselves produced by consciousness of self are the manifestations of the self in every being. The affirmation of one's self is also an affirmation of others. When the presence of the self in a human being is posited, it automatically posits the presence of 'selves' other than one's own. There is self as well as the non-self, that is, the existence of other is also posited. Hence, it may be inferred that the whole universe is contained as a possibility in the self.

It is also the source of hostility. There are various selves that are at war with one another. This struggle, this perpetual conflict brings the world into existence. It is the ego which is responsible for the selection of the fittest and its survival as well. Therefore, often thousands of selves are sacrificed for the sake of one's higher self. The concept of self is a graded one and its grades vary in intensity and weakness. The degree of intensity and weakness of it in each being is the factor which determines their strength and firmness.

In this context, he cites examples of various entities such as a drop of water, wine, the goblet, the cup-bearer, mountain, desert, wave, sea, light, eye, verdure, candle, silence, candle-bearer, gem, earth, moon, star, sun, tree, and so forth. Each one of them is measured by the intensity of its 'self'; for instance, a drop has a particular strength of 'self' while a stream has a different strength. Similarly, a gem on which an image can be engraved possesses a strength of self different

from that of a stone on which no image can be engraved. Finite self is never absolute. It always refers to a graded essence, which is present in things and human individuals, as well as in cosmic elements in diverse measures. He concludes this with the following verse:

> When 'self' embraces the Energy of Life
> The stream of life is transformed into an ocean.[1]

Afterwards he expounded his views about the pursuit of ideals and aspirations, something which was most wanting in the Islamic world in those days. Muslims lacked a purpose in life and elevated aspirations. Their ambitions were confined to day-to-day life. He expressed the view that human life is nothing without purpose and aim. The self attains selfhood through moving towards the desired ideals: Verily, life is faith and *jihād*.[2] He expressed the same idea in a very comprehensive, profound, and elegant way in his poetry. To desire for something and to strive unceasingly to attain it is called purposiveness, without which life becomes synonymous with death.

It is desire that makes the universe throb with life. Nature is the shell and desire is the pearl. The heart, which is incapable of cherishing desires, is like a bird with broken wings, unable to fly. It is aspiration which strengthens the life of the self and transforms it into a restless sea. It is the joy of viewing that gives vision to the viewing eye. It is the fun of walking that gives feet to the pheasant. It is the effort to sing that is instrumental in endowing the nightingale's beak with melody. It is the piper's hands and the lips that breathe musical notes into the reed which was a mere straw in a reed-bed.

Science, culture, poetry, literature, law, everything is the product of human aspirations actualized through continuous struggle. Hence, he says:

Our lives are sustained by the ideals we create for our selves
Our being is illuminated by the rays of our aspirations.[3]

He reiterates the same theme in another verse.

Man is hot-blooded due to his burning passions
This clay glows with the light of aspirations.[4]

He considers love and passion essential for human society and the individual for it strengthens the individual as well as the social ego. He holds that the self of an individual and society cannot be strengthened without love. It is essential that the Islamic *ummah* and all other human beings who desire to strengthen their 'selves' should kindle the fire of love in their breasts. It is remarkable that he himself determines an object of love to be the point around which the Muslim *ummah* has to rally. It is at this juncture that one feels how intelligently this man of awareness and insight comprehended the necessity of unity of the Muslim world. His quest for the rallying point led him to believe that the love of the Prophet Muḥammad Muṣṭafā, peace be upon him, was the only passion that could motivate and rally the Muslim *ummah* around a new consciousness:

The luminous point that is called the self
Keeps glowing the spark of life in our body.
Through love it becomes more lasting,
More alive, more fervent, and more luminous.
Through love its essence blazes up
And its hidden treasures evolve.
The self acquires fire from love
And learns how to illuminate the universe with this fire.
It is love that brings peace as well as conflict to the world.

Love is the Water of Life as well as the well-tempered sword.
Learn the art of being a lover and aspire to love.
Strive to attain the eyes of Noah and aspire for Job's heart.
Discover alchemy in a handful of mud.
And kiss the threshold of sublimity.[5]

Subsequently, he tells us as to who that beloved whom the Muslims should love devotedly is:

The beloved is hidden in thy heart.
If thou art gifted with eyes, come, I will show thee his face.
His lovers are lovelier than all the beloveds of the world,
More beautiful, more elegant and more lovable.
Through his love the heart gains strength
And the earth attains the exalted status of the Pleiades.
The land of Najd was made vigilant, ingenious through his grace,
In a state of ecstasy it flew higher than the heavens.
The heart of the Muslim in the place of al-Muṣṭafā.
Whatever respect we command is due to his name.
Mount Sinai is nothing but dust that arose from his House,
His parlor is sacred even for the Ka'bah.
The mat is grateful to him that he prefers to sleep on it,
The Taq-i-Kisra is trampled under the feet of his *ummah*.
He retired to the privacy of the Cave of Hira
And brought forth a nation, a constitution, and a government.
Night after night passed by his bedside finding him awake
So that his people could rest on the throne of Khusrow.[6]

He gives an account of the Prophet and his elevated qualities. Not only here alone, but throughout his poetical

works we can see an unceasing stream of his love for the Prophet, pouring forth, wave upon wave.

...Iqbal has made a very important point. Where can the world of Islam find a personage more popular and dearer than the Prophet of Islam? His personality is the focal point of the unity of the Islamic world. Iqbal, while narrating the story of the daughter of Ḥātim al-Ṭā'ī, said that in one of the battles, she was taken captive and brought into the presence of the Prophet. Her feet were chained and her head and body were bare. The disrespect showed to the daughter of a great and generous person like Ḥātim was so shocking that the Prophet took off his cloak and flung it towards her so that she might cover herself. Iqbal concluded this story with the following verses:

We are more naked than the Lady of al-Ṭā'ī.
We are stripped of our robe of honor before the nations.
He is the source of our credibility on the Day of Judgment,
In this world, too, it is he whose love covers our faults.
We, who do not recognize any boundaries and nationalities,
Like vision from the two eyes, are one in reality.
We may belong to Ḥijāz, Egypt, or Iran,
But we are the dew-drops of the same laughing dawn.
The eyes of the keeper of the tavern of Baṭḥā have intoxicated us.
We are like the goblet full to the brim with this wine.
Like a hundred-leaf flower, we smell alike;
For it is he who breathes life into this bouquet and he is one.[7]

In *The Secrets of Selfhood* he tried to awaken the sense of selfhood, that is, the sense of human identity in the individual as well as society. A separate section deals with the idea that selfhood is weakened by entreating. When an individual or

a nation stretches its hand in need before others, this act weakens the individuality of a person or nation and consequently the process of deterioration sets in.

As a sequel to the problem of the self, Iqbal elucidates the problem of selflessness. While discussing the problem of the self, the notion of the strengthening of an individual's identity should not be interpreted in the sense of imprisoning one's being within the walls constructed around the self and living in isolation, cut off from other human beings as independent selves. It does not mean that one should lose one's identity among other selves in society. Rather, an individual should live in close relationship with society. This is the real meaning of selflessness.

The Secrets of Selflessness illustrates Iqbal's ideas about the Islamic system. His ideas about establishing an Islamic order are more elaborate and clearer in this work than in any other. On the whole, the problems elucidated in it are among the issues most relevant to the establishment of an Islamic society and ought to be taken into consideration.

While going through the themes of the secrets of selflessness, we notice that Iqbal paid attention exactly to the same questions that are predominant in our Islamic society today. The foremost among the most exciting ideas of Iqbal was his emphasis on the mission of the followers of monotheism (*tawḥīd*). He believed that Muslims and the Islamic *ummah* are bound to spread the message of Islam and they should not rest unless they perform this duty.

It would be interesting, at this juncture, to quote a few selected verses of Iqbal in this regard. In these verses, he says that the formation of an Islamic society and the emergence of an *ummah* in this world have not been a simple matter. The world had to wait for ages and history had to undergo countless experiments in order to try to attain the concept of monotheism and to arrive at a stage where an *ummah*, inspired with the ideal of monotheism and a people faithfully

following Islamic thought, could evolve.

This ancient body called the world
Is constituted by the intermixing of the mother elements.
A hundred reed-beds were cultivated to produce a single melody.
A hundred gardens bled for ages to make a tulip bloom.
Thousands of images were conceived, carved, and erased
So that thine image could be engraved on the tablet of being.
Countless moans and tears were sown and nurtured in the soul
To allow a prayer-call to blossom
For ages the world was at war with the noble souls
And it favored the worshippers of false gods.
At last, the seed of faith was implanted in the earth
And the word of monotheism found expression through thy lips.
The center of the cycles of the universe is *lā ilāh*.
It is the force that keeps the heavens rotating.
It is what gives the sun its light and life.
It is the force that gives birth to pearls in the ocean's womb
And keeps the waves surging and moving all the time.
Its morning breeze transforms the soil into flowers.
Its fire breathes a nightingale's song into a handful of feathers.
Its flame runs through the veins of the grapevine.
Its heat makes the goblet-clay to glow as a spark;
Unless the world echoes with the vibrations of the call of Truth,
If really a Muslim, thou shalt not rest.
Hast thou not read the verse in the Mother of Books
That bestowed upon thee the title of the Just *ummah*?
Thou art the luster of the visage of time.
Thou art made witness to the deeds of all the nations.

Extend thine invitation to all who are punctilious.
Thou hast to disseminate the treasures of the knowledge
of the *ummī*
Whose words were not polluted with lust of any kind
Whose words interpreted the meaning of the verse:
"Whose friend errs not, nor is deceived."
He washed the tunics of his garden's tulips clean
And purified them from all impurities.[8]

After elucidating the all-embracing nature of Islamic teachings, Iqbal addressed the *ummah* of monotheism declaring that they were the standard-bearers of Islam and he appealed to them to march forward with the purpose of delivering the message of Islam to the world. Subsequently, he asked them to break into pieces the new idol carved by the swindlers of the West. What is this new idol?

Thou who hast the Book under thine arms
Should step forward in the arena of action.
The human mind is always after carving a new idol.
Man's quest for a new image has not ceased in any age.
Again he has rebuilt the temple of Azar (the idol-maker)
And had moulded a god, newer than others,
Whose joy lies in shedding the blood of his worshippers.
His are numerous names: color, country, and race.[9]

It is implied in these verses that nationalism, racism, and narrow patriotism draw boundaries to isolate peoples and countries. These imprisoned loyalties cause wars between one nation and another in the name of nationality, community, race, and color.

Humanity is being sacrificed like a sheep
At the foot of the unholy idol.
Thou who hast drunk from the goblet of Khalīl (the idol-

destroyer)
Thy veins are throbbing with the wine of the passion of Khalil.
Thou hast to strike the sword of 'nothing exists except Him'
Into falsehood disguised as truth.
Let thy face shine on the dark horizons of time
And spread the perfect message that has been revealed to thee.[10]

Iqbal's idea of propagating the message of Islam and breaking all the artificial boundaries drawn to divide nations leads him to expound certain other notions that are predominant in his philosophy of selflessness, that is, the unification of the individual with society and one's absorption therein. According to him, prophethood is the principal source of the organization of the *ummah*. It does not mean that a Muslim community is formed by merely the gathering together of many individuals. A particular mode of thinking and an ideology is essential in order to weave different threads together to form the fabric of a nation. For this purpose, the most fundamental and the best of all the ideologies is the one that was propounded through prophethood, the prophetic mission, and it was propounded by the messengers of God. This is the best of all the foundation-stones upon which a nation is built. This mode of thinking imparts reasoning, faith, discipline, and perfection to a nation.

Another concept upon which Iqbal's system of thought rests is the negation of servitude—servitude to those leaders who rebel against God's Commands.

Man worshipped man in the world.
He lived as a non-entity, as a non-being, and as a subordinate
Under the heavy yoke of the Kings and the Caesars

And his neck, his hands, and his feet were chained.
The Popes and the priests and the kings and the lords—
A hundred hunters after a single prey!
Both the king and the priest
Levied taxes on his devastated harvest.[11]

Iqbal's poetry and philosophy—aimed at humanizing the world—are very rich in the themes of human and social significance, such as the Divine mission of the Prophet of Islam, the equality of man, the Quranic doctrine of judging a person according to his piety and many other similar issues that are indicative of his concern for higher values and the service of mankind. We cannot propagate these ideas in Islamic lands without making popular and public the works of Iqbal...

Our people have translated into action his doctrine of selfhood. They have invigorated it and have brought it into action in the world of actuality. Now our people do not have to be used to recover their selfhood. Today we are perfectly aware of being on our feet. We are proud of our culture and our cultural heritage and are confident that we can develop it further on the basis of our ideology and thought. Of course, for a long time, we were made to depend upon others regarding the material aspect of our life, but we are trying to rid ourselves of these foreign fetters gradually and this process is an ongoing one. The Muslim peoples are now in need of comprehending the meaning of selfhood, especially the eminent Muslims, whether they are politically active or culturally creative.

They have to embrace Iqbal's message. They have to realize that Islam in itself, in its essence, and in its nature, possesses the richest potentialities of conducting the affairs of the individual lives and human societies and does not need to look towards others. We do not advocate summarily dismissing other cultures and closing our doors to them. We

should assimilate them but in the manner as a living body absorbs the elements that are essential for its life and not like a dead and unconscious body which is injected by others—whatever they desire to inject into it. We have the capacity of assimilating from other cultures whatever is relevant to us. As Iqbal has said repeatedly, we can learn modern science and philosophy from the West, but the ardor and zest for life can never be borrowed from others:

> Wisdom we have learned from the teachings of Western thinkers
> Ardor for life we have acquired in the company of men of insight.[12]

It means that Western society and culture is wanting in ardor and fervor and Iqbal was quicker than any other person in perceiving this phenomenon. He could anticipate the dangers inherent in Western civilization and its materialistic culture and warned the people in advance that it was devoid of spiritual elements essential for human welfare. Fortunately, today the consciousness of selfhood and Islamic identity is abounding in our country among the people. Our policy, based on the principle of 'neither East nor West', is in conformity with what Iqbal advised and wished to be pursued. Our policy of self-reliance is identical with Iqbal's views. In our love for the Prophet, in our commitment to the Quran, in our emphasis on learning the Quran, and in our conviction that the Quran and Islam are to be made the basis of all the revolutions and movements, we are following the path that was shown to us by Iqbal. At that time, nobody was attentive enough to pay heed to Iqbal's counsel. In those days, there were not many people who could understand Iqbal's message and his language. Iqbal's books are replete with complaints and remonstrances—remonstrances as to why people do not understand his message and look towards the West for

guidance.

In his introduction to *The Secrets of Selflessness* he also speaks of the Islamic *ummah* when he says:

Thou wert appointed to be the seal of all nations.
Thou wert destined to be the end of all the beginnings.
Thine 'ulamā were made equal to prophets.
Thy martyred comrades could breathe life into the hearts.
Why art thine eyes enchanted by the beauty of the church?
Why hast thou fallen away from the path of the Holy Ka'bah?
Believe me. The dust of thy street rises to form heavenly spheres.
O thy visage attracts the eyes of the entire world..
Why art thou rising and falling restlessly like a wave?
What is that spectacle thou art going to behold?
Learn the secret of living passionately on your own from the moth.
Build thy nest amidst the tongues of flames.
Kindle the fire of love from within thy soul.
Restore thy bond with the spirit of al-Muṣṭafā.
I have left the company of the church-goers
To see to it that the veil is raised from thy face.
O my comrade, thou art bewitched by the charm of others
And singing odes to praise golden locks and rosy cheeks.[13]

Here, by the word comrade (*hamnawā*), Iqbal means to refer to his contemporaries and those who were of late introduced to Western culture and were intoxicated with the Western value-system. He compares their attitude with that of his own.

He rubs his forehead at the foot of the Sāqī.
He is lost in the story of the Magi's children.
While I bleed, struck by the crescent of thine eyebrows,

Happy that my blood is soaked in the dust of thy street.
My art has been over and above eulogizing worldly lords.
My head never bowed before imperial courts.[14]

He reminds the Muslim *ummah* that it has never been his custom to sing praises, but he eulogized it so passionately because of his deep love for Islam.

Poetry bestowed upon me ability to make a mirror out of words
And it has freed me from asking Alexander's favor.
I hate to be burdened by the favors of others.
My lips are pursed and hands shut like a bud in the garden.[15]

After giving free vent to his feeling of disdain and indifference to the worldly attainments, Iqbal, who never humbled himself by prostrating before anybody, knelt down on his knees in front of the Muslim *ummah* and begged them to realize their own worth and pay heed to the words of the Quran:

At thy door, my soul is bleeding to beg a small favor of thee
In return it offers thee all her ardor and pathos.
A river comes down trickling from the blue sky.
Its water is distilled through my burning heart
And I direct its course through channels thinner than rivulets
To make it steadily flow and water thine orchard.[16]

Part Two
Iqbal: Manifestation of the Islamic Spirit

Preface

Muhammad Iqbal is among those illustrious, intellectual, human visages who have been gifted to humanity by the fertile culture of Islam. Islam has produced great human beings in all aspects of the human spirit. The family of humanity is obligated to it for many exceptional people. Iqbal is one of them.

What distinguishes Iqbal from the line of other great men is the fact that this man appears like a tall, fruitful tree, bears leaves, and fruit during an age when the pasture land of Islam and Islamic culture had been infected by pests and had sunk into the sorrowful and death-like silence of autumn. The uprooting flood and storm of Western colonialism had fallen upon it while its calamity-stricken farmers were fast asleep and its so-called guards had become its plunderers. Its landowners? All herds of rebellious wolves, foxes, and hyenas. As Ḥāfiẓ has said, "After the poison that blew over the garden, it is amazing that flowers maintained their color and nasturtiums, their scent!"

In such a season and from such a ruined pasture, there suddenly emerges a man who, like a free-standing cypress

tree, caught the eye of friend and foe alike. He speaks to the feeble bushes, to the yellow and trembling willows, to the tender and ripe twigs, as well as to the thousands of seeds containing hundreds of blossoming and blooming passions and emotions, their heads rising out of the earth, and their faces turning towards the heavens, all of whom remain buried under the feet of the enemy, all of whom, out of fear of this evil season and disastrous flood, submit to the fate of 'dying secretly and rotting silently'.

Iqbal proclaimed: Within this parched and pest-infected pasture land, the Islamic spirit continues to surge. Hidden within this soil is a cultural source overflowing with the essence of life. The very substance of its growth—a fertile culture and movement. If you immerse your dry and short roots, which now remain uncovered upon the earth, endangered by the polluted air and poisonous winds which blow from the West reaching into the depths of the fertile soil of your own culture; if you obtain morale and energy from the life and faith of the first Islam, then, in spite of this poison which has come to your autumn-immersed land of Islam from the plundering and culture-robbing West, you will be able to evolve strong and firm, like patient and courageous trees. You will, then, like them, grow from your own roots, bear leaves and fruit under the sun and rain of your own culture and once again create a civilization out of the life, greenness, and cultivation of this destroyed and anguished wilderness.

Yea. Is it not this very spirit which blew over the burned sands of the Arabian peninsula and, in that silent wilderness in which even plants are afraid to grow, in a period of ten years, nurture people from a few hollow, skeleton-like, nameless, and untitled slaves, bedouins, and savages who are then able to blow a new spirit into the history of human civilization and cause a new race of human beings to appear upon the earth? Is it not this very spirit which, in a period of

less than a quarter of a century, not only frees several, abased, poverty-stricken tribes from the colonist chains of the two great military, political, and civil empires of Byzantine and Iran, but it builds them into warriors, as well, men who are then able to free great masses of the East and the West from the domination of despotic rulers, Caesars, Kings, priests, high priests, and landlords?

Muhammad Iqbal teaches the same lesson to the colonized Muslims of the world of today, not only with his words, but with his very 'being', as well. He shows us that, in spite of ignorance, inner stagnation, and imprisonment in the jungle of foreign military entanglements, Islam still has the ability to create great geniuses, beautiful, deep, and powerful spirits. Its culture can still draw back its children from the embrace of Western civilization and cultural forms, nourish them in its own embrace, and develop an Iqbal from an Indian youth who had found his way from a sick, colonized country to a powerful colonizer—European civilization.

Iqbal is a multi-faceted individual. This is not accidental. Such is the Islamic spirit. And such is the God of Islam, the Book of Islam, the Prophet of Islam, the exemplary followers of Islam, the Madinah of Islam, and even the mosque of Islam. Allah possesses both the Majesty of the Jewish Deity of Yaweh and the Compassion of the Deity of the Christians. The Quran contains the social tendencies of the Pentateuch and the spiritualism of the Gospels. At the same time that the Prophet of Islam is a Moses-like, liberation-seeking *mujahid* (struggler upon the Way of God), he is a Jesus-like spirit of love. Madinah has both the weapons and power of Byzantine as well as the philosophy and thought of Athens. The mosque is both a place of worship, a place of council, and an academy of sciences.

Ali is a worker at the same time that he is a political leader, a military hero, a pious Muslim mystic (*arif*) and, finally, an eloquent orator, a wise *hakim*, a man who has borne

anguish, has patience, practices silence, and is loved.

Iqbal is the offspring of such a family. He is nurtured by such a school of thought and action. He is a philosopher, politician, *mujahid*, scholar, Muslim mystic, Islamologist, and poet, and he is conversant with both Eastern and Western culture.

In the eyes of European philosophers, he is a person like Henri Bergson, but he never allows philosophy to make him forget the anguish of the people nor the fate of his hungry, captive nation. He emerges from the solitude of profound philosophical meditations and from the secure and painless intellectual, scientific, and theoretical discussions to fight head on against British colonialism alongside the liberated *mujahid*.

Drowned in Islamic history and philosophy, he is not alienated from the modern world or from the culture, civilization, and science of the world. He does not confine himself to the framework of past centuries but familiarizes himself directly and deeply with the new civilization, science, and thought. He becomes a man of this century. His education, his studies in Europe, and about European culture and spirit do not distance him from himself nor from his own history, culture, and faith, that is, Islam. He does not become a European-like scholar who, upon returning to the East, finds he has become unfamiliar with his own people's way of life, spirit, anguish, nature, and characteristics bringing self glorifying nonsense as a gift for his people which 'they' had taught him in order to make him the middle-man for their colonist oppression.

Intellectual, philosophical dryness does not deprive him of the beauty and subtly of poetry. Politics do not empty him of deep philosophical thought nor confine him to day to day life. His religious faith does not drive him to fanaticism. His open-mindedness does not drive faith from his heart. Mysticism (*irfan*), in the elevated heavens of the spirit and emo-

tions, does not render him blind to the harsh realities of the destiny of his society and its politics.

In short, he thinks like Bergson. He loves like Rūmī. He plays the songs of his faith like Nasir Khusraw. He fights with colonialism for the liberation of Muslim nations as Sayyid Jamāl had done. He endeavors to save his civilization as Tagore had tried to do from the tragedy of calculating reason and the pest of ambition. Like Carrel, he holds the hope and the aspiration to be able to revive love and the spirit in the harsh life of modern man. Like Luther and Calvin, he makes his goal the revival of his religious thought and an Islamic Renaissance in this age.

Iqbal is a man of religion and a man of this world; a man of faith and knowledge, intellect and emotions, philosophy and literature, gnosis, and politics, God and the people, who worships and undertakes *jihād*, who has ideology and culture; a man of yesterday and today, 'a devotee during the night and a lion during the day'. He is a Muslim.

It is clear how important and vital he is for our aimless, wondering intellectuals, for our numbed and dazed masses, for our new scholars and our old 'ulamā. It is no accident that when Iqbal's name is mentioned and the possibility arises that our Muslims will come to know Muslim visages like his, fear grips those who live off the ignorance of the people, who are afraid of consciousness, who are the guardians of the darkness, sleep, and indifference of Muslim societies and who are responsible for maintaining the masses as herds of sheep, for it is they who are threatened.

In order to show the full visage of Iqbal, the Husayniyah Irshad decides in 1970 to hold a Congress and invite Iranian and foreign specialists and thinkers so that each can introduce an aspect of the wondrous spirit of the man who bestows honor, thought, and consciousness to Muslims in our century, so that Iranians, who are obliged to continuously study Western personalities, can, this time, come to

admire an illustrious visage of their own in this true and highly polished mirror and see an Iqbal in themselves, in their own culture, spirit, personality, and faith, and know that they, too, can 'become' as Iqbal and, by understanding him, regain their lost faith and faith in their 'selfhood'.

Introduction

There are some schools of thought, works of art, and people about which one must speak. The world speaks about them, people have more or less heard about them, and they are continuously being brought to mind. They cannot be ignored or left to silence. Something must be said, because, in spite of everything that has supposedly been said, it is clear that none of it had any real value.

But how? One can categorize things in multiple ways, speak about the virtues, good qualities, and good deeds of the Prophet, the Imam, the Quran, Islam, science, Shi'ism, *ijtihād* (endeavor to reason an issue), leadership (*wilāyat*), the imamate, justice, right, equity, enjoining to good and preventing what is not, martyrdom, Ali, Husayn, and so forth for days, months, and even years and write page after page of book after book without actually saying anything, and, in doing so, even surpass the performance of poets, wishful thinkers, and orators. One can, with this method, devote lengthy chapters to any subject and, yet, not utter one word worth knowing.

With all of these words—expressed in speech or by the

pen—being used to come to know and to come to understand and, through accident or even negligence, one still not be able to come out from under it so that even a nation which devotes its day and night, its every week, month and year, its work, life, thought and faith to remembering and recalling 'Alī, Fāṭimah, Ḥusayn, Zaynab, leadership, martyrdom, and anticipation (*intiẓār*), and when all of the power of its faith is put to use to come to know its Islamic culture and its responsibility towards it, yet it still does not know, does not understand, it becomes clear that nothing worth knowing is being said.

Look at all the artists and intellectuals who remain ignorant in spite of all of the words written and spoken . Why is it easier for an aware and conscious reader of ours to come to know Charlie Chaplin than Ali? Why is it that books in Persian about the Buddha and Joan of Arc are far deeper, more scholarly, and more eloquent from that which he can find about the Prophet or Zaynab?

There is no area in either the East nor the West which speaks to the extent we do about the virtues of knowledge and what area of the world is essentially more ignorant about the purpose of it? When we read a book about Hegel, Descartes, Sartre, or Russell we can, more or less, understand who each one is, what he has to say, what he does, what opinions he hasd and how his ideas differ from others .

Throughout our lives, we have heard that we are followers of the Ja'fari sect. We have been told only the following:

> Imam Ja'far Ṣādiq is the founder of Shi'ite jurisprudence. The knowledge of Imam Ja'far is unequaled and exceptional. He trains 4000 students. He is erudite in all branches of science. He teaches many sciences other than the strictly religious ones. Even Jabir ibn Hayyan, the father of alchemy, is his student and he has no teacher other than the Imam. The Imam's father is known as the 'Cleaver of Knowl-

edge' (Bāqir al-Ulum).

We have been told all of this and, yet, who amongst us has ever heard of one new opinion in just one field or even one subject of the Imam's—the Imam who was the compiler of our jurisprudence !

In order to come to know Imam Ṣādiq, we, the only Ja'fari country in the world, must learn a foreign language to be able to read and become familiar with the work of the Strausbourg scholars, for instance, who write about the new and extraordinary scientific insights of the Imam. This, then, is the art of continuously and repeatedly speaking without saying anything !

The second way is to show someone's profile, that is, to write books about his thoughts and works while several pages are missing from the beginning, the middle, and the end. This is why we only know censured versions of the lives of these great people about whom we cannot remain silent and about whom we must speak.

One of them is Muhammad Iqbal who, we are told, is a Persian-speaking poet of India, whose political visage belongs to the Pakistani Embassy, and whose name recalls warm and unforgettable gatherings called 'An Evening with Iqbal' which are held annually under the auspices of cultural exchange and the principle of good neighborliness. To describe Iqbal as a 'Persian-speaking poet' is like describing a pioneering thinker and revolutionary like Luther as 'a man who had a magnificent physique and good handwriting' and introducing him as such to the Christian world.

How can we, in truth, speak about Iqbal? We must first find our 'self'? Jalal al-din Rūmī once said: I put forth fourteen reasons to prove the existence of God to a group of people. Shams Tabrizi responded by thanking me on behalf of God and adding that I should, instead, prove my own existence as God needed no proof!

Shams' advice is a general and lasting rule. If we were first to understood our 'self', and see, in truth, who we are and what we rightfully seek, it would not be simply mental pre-occupations, games, useless knowledge, sterile information, fruitless struggles, purposeless efforts, spiritless and pain-less intuitions, trivial ostentation or pretense to humility and modesty to speak about God, religion, civilization, culture, ideology, knowledge, responsibility, ways, ideals, and rights as well as discussing the whys and wherefores of the great men and schools of our world and our history and how it effects the real needs of a generation.

There was a learned man once who was very well-versed in literature and Arabic. He was forced by bad luck, in spite of his capabilities, to run a notary public. In addition to his knowledge of literature and Arabic, he was a poet in his own right. He greatly regretted that his talents were so wasted and his pen, unused. One day he decided to put his knowledge and art to use and to write poetry but no matter how hard he tried to find a subject, he remained unsuccessful. Finally, what he did was to put all of the circulars issued by the State Registration Department to the Notary Public from 1931 to 1944 into Arabic poetry !

We are not research fellows of the Faculty of Literature of Tehran University. We do not write scholarly treatises or articles about the life of one of our literary figures. We are also not so enamored of our mother-tongue that we have been drawn to Iqbal because of this. Not even our need for knowledge nor our religious feelings have sent us after Iqbal. It is essentially not our aim to ultimately know who Allamah Iqbal was and what he did, that is, knowledge for knowledge's sake !

We want to understand what we can from Iqbal to meet the needs of 'self' in this age. This is what is relevant. That is, knowledge for guidance, growth, and cultivation of the human being for the here and now and not, once again, for the

universal, abstract, and general human being but for us: we who live in this region of the world, in this age, with this history, this anguish, this faith, and destiny particular to us, to recognize the difficulties that we as 'self' have and the corresponding responsibilities particular to us.

Iqbal: The 20th Century Reformer

"When we know a great man who has had a successful life, we tend to breathe his spirit into our bodies and live with him. This action grants us new life."[1]

Through this very valuable and useful program initiated by the Husayniyah Irshad Research and Guidance Institute, it is, perhaps, the first time in the contemporary era that a scientific and scholarly study on the universal and human aspects of Islam has been embarked upon in modern times. This, in itself, is a sign that Muhammad Iqbal is an outstanding manifestation of an Islamic thinker in our era.

During the period of their stagnation and decline, Muslims and their societies have been shoved into narrow, local confines. The Islamic world view has been forgotten. Islamic unity, founded upon a universal way of thinking, that is, not being restricted to a particular community or territory, has disintegrated. Muslims have, unfortunately, returned to a period of isolationism and seclusion. They are confined and imprisoned within a restricted framework made of tradition, history, and factors which are a composite of various beliefs of ignorance, of non-Islamic thoughts or of distorted Islamic beliefs.

However, it is programs like this today which show that the intellectuals of Islamic societies have reached the stage where their aim is to break up the restricted framework that time has imposed upon them. They are endeavoring to reassemble the body which has been dismembered in the course of time by oppressors. Their aim is to reconstruct the Islamic totality without which Islam can never be visualized

as a living phenomenon. This is exactly the term used by Muhammad Iqbal in his masterpiece called *The Reconstruction of Religious Thought in Islam.*

It is hoped that this marks a new beginning in Islamic research, in spiritual, intellectual, and scientific undertakings and in Islamology and that we shall witness further useful programs in this area. Above all, it is my hope that similar programs will be organized for the man who gave new life to the dying body of Muslims, namely, Sayyid Jamāl. He was the man who first raised the voice of awareness in the dormant East. His very shadow still frightens those who have thoughts of doubt and smirched hands. His ideas still cause them fear.

Let us discuss and get to know the man whose works have influenced not only Islamic and Iranian societies but, in the words of Franz Fanon, *The Wretched of the Earth*, as well. I do not want to simply see his life analyzed. Getting to know men such as Sayyid Jamāl and Iqbal is not merely to become aware of individual personalities but, more than that, it is to become aware of an ideology and school of thought and action, as well as applying it to our own circumstances.

Iqbal is one part. By coming to know him as well as Sayyid Jamāl, we create a work, the title of which can be said to be their personalities. Our thoughts, difficulties, and solutions constitute its text. To understand Sayyid Jamāl and Iqbal is tantamount to recognizing Islam and Muslims and our present and our future, as well.

The Agonies and Questions of Muslims Like Myself in This Age

I speak on behalf of a multitude of persons who ponder their own destiny, their present and future situation, and who are obliged to seek solutions and salvation. I want to tell my fellow sufferers that Iqbal is a sign to follow in this barren land, in this confusing desert, and in these stormy times. He

is a thinker who turns, in thirst, to other schools of thought and religions to find solutions but remains dissatisfied.

Even if he had found an answer, it would not have met all his anguishes and needs because I—as a type—as the generation of today—do not live solely in the framework of my own country, society, and history.

From one point of view, I am dependent upon the 20th century. As I live in this century, the anguishes, difficulties, and 20th century currents of thought have an effect upon my emotions, my fate, and my society. I must live with this industrial, scientific, powerful, progressive, corrupt, revolutionary, generating, and corruptible giant called Western civilization. Therefore, I must determine my position in relation to this great storm, in relation to the kaleidoscope of colors, and in relation to all good and bad as well as whatever is a mixture of the two.

And yet, I am a human being, a part of this nature and this great world. I must have answers: Who am I? How should I live? What is my future? What was my past? What is my nature? Why have I come? Why must I live? What is the meaning of creation? What does spirit mean? What is the power which rules over nature? What do I believe? What should the basis for my thoughts be in relation to life, in relation to being, in relation to my society and my time? Who should I be?

Still, from another angle, I am connected to a region called the East with its history, its present, and its future, all three of which are debatable, tempting, and distressful. I am also connected to an *ummah* (Muslim society), which my fate, my emotions, and my education are dependent upon. This *ummah* is suffering from certain factors to which I cannot be indifferent. I do not know where I should rest my emotions. On the basis of which world philosophy should I view the world? In what should I believe?

All these questions have been left unanswered. If reli-

gions, in the total sense of the word, do not adjust themselves to present attitudes and do not respond to the anguishes and afflictions of today, they will, undoubtedly, distance themselves from today's humanity, as they have done.

Science pretends to have answers. Today, in particular, it has come to a dead end after mechanization, bourgeoisie industrialization, and merchantilism. The present generation and even the scientists themselves no longer have any faith in science.

These are some of my confusions in this existence. I do not know in what I should or should not believe as a human being in this universe. What is the solution? What is the universal truth of existence? Is there a purpose in nature or not?

My 20th Century Anguish

I have all the anguishes that a 20th century and civilized person experiences. Being an Easterner, I neither enjoy nor do I benefit from the advantages of modern civilization, yet I am made to suffer from all its corruption, anguishes, diseases, and misfortunes, even more than the modern Europeans of today do!

Although we have not yet reached the stages of technocracy, bureaucracy, mechanization, and capitalism, we fully feel the conscious anguishes and ills peculiar to these stages as experienced in the West. These are in addition to the consequences and tragedies I suffer due to my being an Easterner and being subjected to material and spiritual assaults by this modern system. As an Easterner, I sense all of the confusions of the 20th century at the same time that I perceive the material and spiritual manifestations of the new civilization. I must bear witness to the misfortunes of hunger, ignorance and wretchedness of a held-back society. I find myself standing between two eras and I sense I am being held back. I sense degeneration, material weakness, cultural im-

poverishment, poverty, and illiteracy. At the same time, I suffer from psychic disorders, philosophical despair, loneliness, and various other ills of the 20th century.

What should I do? Who can answer these questions ? Let me ask someone who is conscious and responsible, at the same time, Muslim and an Easterner. While I consider Sayyid Jamāl to be the great founder and initiator of the Islamic movement, yet I also believe that this great movement has reached Iqbal in its evolutionary path. Iqbal can answer my questions, not only with his thoughts, but with his very being.

I shall say at the beginning what I should have saved for the end: When I think of Iqbal, I see a person like Ali but with qualitative and quantitative dimensions proportionate to the attitudes of a 20th century human being. Why? Because Ali is a person who responds to the sufferings and to the multi-needs of human beings in all ages, not only through his thoughts and words, but also through his being and life.

Disintegrated Islam, Shattered Ali

Due to various factors which cannot be described here, Ali and Islam were caused to disintegrate in the course of history. Islam did not disappear nor did Ali. The school of Islam still exists but it has lost its original revolutionary power or its vitality because its body has been made to disintegrate. For the first time in history, Islam brought the feeling and miraculous power of religion from heaven to the earth.

This was then crystallized in the mind of people for it represented self-purification and the development of exalted human beings. Islam endowed this great spiritual, inward, and individualistic power with an external and social aspect. This was used to build human society, objective leadership, and a life for society in this world.

Leadership: It was not meant to give ethical leadership to

Christ and political leadership to Caesar.

Life: It was not meant to build up the life of the next world on the basis of religion and to build up material life on the basis of reasoning.

Human being: It was not meant to build up his introversion with love, faith, and gnosticism and his extroversion with materiality and knowledge, without any universal explanation and foundation in a world view.

Islam founded its individual, social, material, and spiritual school on the basis of monotheism. As was said earlier, monotheism is not confined within a philosophical and literal boundary as recorded in history or as has existed in the minds of some thinkers.

Monotheism, in the sense of the unity of the Essence of God, has logical, material, and spiritual repercussions and guarantees in this world.

Belief in monotheism forms the infrastructure of the class unity of human beings. It is the inundation of the common origin and unity of being from which the human being evolves in nature.

This is what is meant by Islamic monotheism. It is not just a philosophical and religious infrastructure but an infrastructure which holds a philosophy of history, a sociology, an ethics, and the knowledge of the way of life of humanity as well.

In this monotheistic religion, Ali and other great personalities who are directly reared by the Prophet and the school of Islam, are men of two dimensions: concerned with both the spiritual and the material. They are like Ali, a man who, in a state of inner attraction, recalls a person delivered of existence and who, in his devotions, knows the paths to heaven better than the paths of this world. Yet such a spirit does not sleep from night to morning "for fear that someone in a remote corner within the Islamic lands may have fallen asleep while being hungry." He is a person who is so sensitive to the

problem of hunger in society, even the hunger of an individual in any part of the earth, that, like a leader who loves humanity, he is concerned with their material life while in his other dimension, he is a meditating, solitary philosopher who does not seem to think at all about this world.

This man of sword and speech, love and thought, a man who brings death by his sword and inspiration with his tongue, is a specimen of the universal prototype or perfect human being. Like the great companions, he is typical of the ideal men presented by the Prophet to human history and to the Islamic *ummah* so that they develop themselves to be like the Holy Prophet: perfect human beings, ideal human beings, among those people sociology refers to as total human beings, that is, human beings who have perfected all human dimensions.

Imam: one of the meanings of Imam is exalted example or exemplary human being. The personality of Ali and the school of Islam have remained, but they have been made to disintegrate just as though I exist but my hand and foot have been amputated or my eyes and brain have been removed from my body. I still exist. I may even be praised, but I cannot move nor can I remain fully alive.

The mystic dimension of Ali in Islamic history develops into a pure, exalted, and profound Sufism, as a mature and sublime human mysticism. As a warrior, from his sense of manliness (*murawwat*) and generosity, he develops his social dimension, separate from and seemingly unconnected to his mystic dimension. In relationship to philosophy and knowledge of the Quran, he is a source for the interpretation and understanding of Islam, the *sunnah* of the Prophet and Islamic theology.

The way of thought of Ali develops as a symbol of meditation, eloquence, and knowledge. His political aspect manifests itself as a symbol of the desire for justice and truth among the oppressed masses of history in such a way that the

Just God becomes the support of the oppressed masses in history.

We see that Ali and Islam have survived but have been separated from each other. This is why, in our culture, we see the Quran exists and outstanding personalities brought up in the school of Islam exist, but each is seen from only one angle.

What do we mean by self-reconstruction?

Reconstruction means to return to our own culture in all its meaning and with all of its body of knowledge. It means to seek the known elements of these thoughts among the records, documents, history, and biographies. It requires a search among these personalities to find the element of sensitivity and emotion and the authentic dimension of the exemplary human being whose personality was nurtured by Islam. We must come to know them in their real and objective form, not as symbols or myths or legendary heroes and, then, reconstruct these personalities in this great school. At that point, we will be able to once again nurture exemplary human beings, rebind the pages and chapters of Islamic history as they originally were for every chapter and every page is the life of one individual or another.

A spirit thrives only in a complete body and as a part of a total reality. If the elements are separated from one another, they will have no effect. No matter how much we praise these elements which have separated from the whole, no matter how much we help these separated elements to grow and evolve, the spirit and personality will still be beyond our reach because the spirit reappears only after the general reconstruction of the body.

The present Islam [nine years before the Islamic Revolution] produces no movement in us but, rather, plunges us into silence, inactivity, and contentment (in the sense given to it by us, not in the sense of which Islam really is since the two are very contradictory). It generates disappointment and

pessimism towards nature, life, society, and even Islam itself. It causes us to defer all hopes to 'after death', which is then interpreted as 'being religious'.

When will the spirit return to its initial form? A form that in a quarter of a century changes and develops savage men into 'makers of civilization', into 'makers of a new history', and into those who changed the course of history? When will this school again be able to convert a Jandab ibn Janabah, an illiterate bedouin Arab, who knew nothing about the world or his homeland, into an Abū Dharr Ghifāri, a man who even today is a living symbol, a man who still inspires movement towards human well-being, and a man who generates hope in the abased and plundered people? When?

Chapter One: A Manifestation of Self-reconstruction and Reformation

If one were to reconstruct the form of Islam which has been made to degenerate in the course of history, re-assemble it in such a way that the spirit could return to a total body, transform the present dazed elements into that spirit as if the trumpet of Israfil were to blow in the 20th century over a dead society and awaken its movement, power, spirit, and meaning, it is, then, that exemplary Muslim personalities will be reconstructed and reborn like Muhammad Iqbal.

Muhammad Iqbal is not just a Muslim mystic (*ārif*) who is solely concerned with mysticism or gnosis as Ghazzalī, Muḥyī Din ibn Arabī, and Rūmī were. They emphasized individual evolution, purification of the soul, and the inner illuminated 'self'. They only developed and trained a few people like themselves but, for the most part, remained oblivious to the outer world, having been almost unaware of the Mongol attack and the subsequent despotic rule and suppression of the people.

Iqbal is also not like Abū Muslīm or Ḥasan Sabaḥ or

Saladin Ayyūbī and personalities like them who, in the history of Islam, are simply men of the sword, power, war, and struggle and who consider the exercise of power and the defeat of the enemy enough to effect reform and revolution in the minds of the people and in their social relations.

Nor is Iqbal similar to those learned individuals like the Indian, Sir Sayyid Aḥmad Khān, who imagine that no matter in what situation Islamic society be (even if it be under the domination of a British viceroy), it can be revived with modern scholarly interpretations or with 20th century scientific and logical commentaries on Islamic tenets and Quranic verses as well as through profound philosophical and scholarly research.

Iqbal is not among some Western people who consider science to be sufficient for human salvation, for evolution, and for the cure of anguishes. He is not one of those philosophers who thinks meeting economic needs is tantamount to meeting all human needs. Nor is he like his fellow countrymen, that is, the great Hindu and Buddhist thinkers who consider peace of mind and spiritual salvation to be transmigration or who consider the cycle of *karma* to *nirvana* to be the fulfillment of the mission of humanity and who imagine that in a society, where there is one hungry person, where slavery, deprivation, and disgrace exist, one can still develop pure, elevated spirits and disciplined, educated people who have attained well-being and even a sense of morality !

No. Iqbal shows with his very being and with his school that thoughts which are related to Islam are thoughts which, while paying careful attention to this world and the material needs of humanity, also give the human being a heart as he himself says, "I find the most beautiful states of life in the yearnings and meditations of daybreak to dawn. "

He is a great mystic, with a pure spirit, delivered of materiality and, at the same time, a man who respects and

honors science, technological progress, and the advancement of human reason in our age.

He is not a thinker who debases science, reason, and scientific advancement having had his emotions aroused by Sufism, Christianity, the religion of Lao Tzu, or Buddha. Neither is he a proponent of dry science like the science of Francis Bacon or Claude Bernard which is limited to the discovery of relations between phenomena or material manifestations and the employment of natural forces for material life. At the same time, he is not a thinker who assembles philosophy, illumination, science, religion, reason, and revelation together in an incongruous way as some have done.

Rather, in his outlook and attitude towards this world, he regards reason and science in the very sense they are understood today as allies of love, emotion, and inspiration in the evolution of the human spirit, but he does not accept their goal.

The greatest advice of Iqbal to humanity is: Have a heart like Jesus, a thought like Socrates, and a hand like the hand of a Caesar but all in one human being, in one creature of humanity, based upon one spirit in order to attain one goal. That is, Iqbal himself: A man who attains the height of political awareness of his time to the extent that some people believe him to be solely a political figure and a liberated, nationalist leader who is a 20th century anti-colonist. A man who, in philosophical thought, rises to such a high level that he is considered to be a contemporary thinker and philosopher of the same rank as Bergson in the West today or of the same level as Ghazzalī in Islamic history.

At the same time, he is a man we regard as being a reformer of Islamic society, who thinks about the conditions of human and Islamic society, a society in which he himself lives and for which he performs the *jihād* for the salvation, awareness, and liberation of Muslim people. His efforts are not just casual and scientific forms or of the kind that Sartre

called 'intellectual demonstrations of political, pseudo-leftists' but rather of the kind exhibited by responsible individuals. He strives and endeavors and, at the same time, he is also a lover of Rūmī. He journeys with him in his spiritual ascensions and burns from the lover's flames, anguishes, and spiritual anxieties. This great man does not become one-dimensional, does not disintegrate, does not become a one-sided or one-dimensional Muslim. He is a complete Muslim. Even though he loves Rūmī, he is not obliterated in him.

Iqbal goes to Europe and becomes a philosopher. He comes to know the European schools of philosophy and makes them known to others. Everyone admits that he is a 20th century philosopher, but he does not surrender to the West. On the contrary, he conquers the West. He lives with a critical mind and the power of choice in the 20th century and in Western civilization. He is devoted to and a disciple of Rūmī to an extent that does not contradict and is not incompatible with the authentic dimensions of the Islamic spirit.

Sufism says:

As our fate has been pre-determined in our absence
If it is not to your satisfaction, do not complain.[1]

Or,

If the world does not agree with you or suit you,
You agree with the world.[2]

But Iqbal, the mystic, says:

If the world does not agree with you,
Arise against it![3]

The world means the destiny and life of human beings. The human being is a wave, not a still shore. His or her being and

becoming is in movement.

What do I mean? It is to be in movement. In the mysticism of Iqbal, which is neither Hindu mysticism nor religious fanaticism, but Quranic mysticism, the human being must change the world. Quranic Islam has substituted 'heavenly fate' in which the human being is nothing, with 'human fate' in which the human being plays an important role. This is the greatest revolutionary as well as being progressive and constructive principle which Islam has created in its world view, philosophy of life, and ethics.

The greatest criticism that humanism and liberal intellectuals have leveled and continue to level against religion is that because religious beliefs have been interpreted as being founded on absolute determinism or Divine Will, therefore, the absolute subjugation of human will, the human being is logically reduced to being weak in terms of free-choice in relation to the Absolute. If this were true, it would be a disgrace. It would be servitude and a means for the negation of power, freedom, and responsibility. It would be to submit to the status quo, to 'whatever will be, will be', to accept any fate which is imposed upon the human being in this world and to admit to the futility and uselessness of life.

As the past, present, and future events have been and will continue to be dictated by fate, in this view, any criticism or objection, then, or efforts to attain our hearts' desires or to change the situation, must be subjugated to 'whatever has been pre-destined for us'. In this way, the human being's ability to change, convert, and amend the status quo becomes impossible, unreasonable, and ill-advised.

But in the philosophy of Islam, although the One God has Absolute Power and is Almighty and although for Him is the Creation, Guidance, Expediency, and Rule over the universe, *"His is the Creation and the Command,"* (7:54) at the same time, the human being, in this extensive universe, is considered in such a way that while one cannot dissociate oneself from the

rule of God and from Divine Sovereignty, one can live freely.

A Muslim has free will and the power to rebel and surrender. Thus, he or she is responsible and the maker of his or her own image. *"Every soul is held in pledge for what he earns."* (74:38) *"And the human being shall have nothing but what he strives for."* (53:30)

In his mystic journey with the Quran, Iqbal attained this principle—that is, authenticity of deed and responsibility towards human beings—that which humanists, existentialist, or radicals endeavor to help humanity achieve by negating religion and denying God.

These people, quite rightly, see the religion and the God conceived by the minds of human beings to be incompatible with human freedom, esteem, authenticity, and responsibility whereas Islam, without resorting to philosophical justification and interpretation, clearly declares that *"the day when the human being shall see what his two hands have sent before."* (78:40)

With his attitude, his orientation to faith and his Islamic mysticism, Iqbal passed through all philosophical and spiritual stations of this age. It can be said that he was a Muslim migrant who appeared in the depths of the ocean of India and rose to the highest peaks of honor of the majestic European mountains, but he did not remain there. He returned to us to offer his nation—that is, us— whatever he had learned in his wondrous journey. Through his personality, I see that once again Islam in the 20th century presents a model, an example, for the anguished but confused generation which is aware of itself.

A polished spirit, full of Eastern inspiration, is selected from the land of the heart of spiritual culture and of illumination. The great thoughts of the West, the land of civilization, intellect, knowledge with the power of creativity and advancement are placed in his mind. Then, with all of this investment, he becomes knowledgeable of the 20th century.

He is not one of those reactionaries and worshippers of the past to have enmity towards the West and whatever is new, to oppose a new civilization without sound reason. He is also not like those who imitate and are absorbed in the West without having the courage to criticize and to choose. On the one hand, he employs science and, on the other, he senses its inadequacies and shortcomings in meeting spiritual needs and the evolutionary requirements of humanity. He offers solutions for its completion. Iqbal is a person who has a world view and he has developed philosophical-spiritual interpretations which he offers the world and people, based upon it.

Iqbal is a person who bases his social school upon his world view and, then, offers his spiritual and philosophical interpretations to it. Based upon the culture and history which he is connected to, he develops a person based on the standard of an Ali, to the extent that the material for developing a human being in our century allows.

What does the standard of Ali mean? It means a human being with an Eastern heart and a Western mind. It means a person who thinks deeply and profoundly. It means a human being who expresses a beautiful and splendid love. It refers to a person who is well acquainted with the anguishes of the spirit as well as with the sufferings of life. It means a human being who both knows God and the people. It is a devotee possessing the light of knowledge who burns with love and faith and whose penetrating eyes never allow negligence and ignorance to prevail without questioning the fate of enslaved nations. It is a person who seeks reform, revolution, and change of mental attitudes. As a thinker, he realizes that the spiritless eye of science (according to Francis Bacon) is incapable of seeing all the realities of the universe. He also feels that a love sick heart attains nothing if it is only concerned with asceticism, self-abasement, and purification because a human being affiliated with society and affiliated to life and the material cannot disentangle the 'self' alone. An indi-

vidual moves with the caravan of society and cannot choose a way separate from it.

This is why we wish to have a school of thought and action which both responds to our philosophical needs, and, at the same time, develops a thinking being who is accepted by the world, recognized by civilization, and the new culture of the world and not one alienated from us and our rich cultural resources. We wish for a school of thought and action which nurtures a human being who closely is aware of our culture and all of our good spiritual and religious assets, who is not alienated from the times, and who does not live in the 4th or 5th century. We long for it to develop a human being who can think, who has a scientific mind, yet does not remain negligent of the anguish, life, captivity, and hardships of his *ummah*. We desire the development of a human being who, even if he thinks about the real and material anguishes of humanity and about the present confusions and difficulties of human society or his society, he does not forget the ideal human being or the significance of the human being or the eternal mission of humanity in history and does not lower all human ideals to the level of material consumption.

All that we seek in these various domains can be seen in Iqbal because the only thing that Iqbal did—and this is the greatest success of Iqbal as a Muslim in an Islamic society in the 20th century—based upon the knowledge he had of the rich new and old culture—was that he was able to develop himself based on the model which his ideological school—that is, Islam, gave. This is the greatest success of Iqbal in an Islamic society in the 20th century.

We do not say he is a perfect human being. No. We do not say he is a symbolic person. No. He is a personality who had been reconstructed into a complete Muslim person and a perfect Islamic personality in the 20th century after his disintegration. This reconstruction is the beginning point from which we Muslim intellectuals must ourselves begin. We

must feel our greatest responsibility to be in reconstructing ourselves and our society. Sayyid Jamāl was the first who produced such a feeling of re-awakening: Who are you? Who were you? Iqbal was the first fruit of the seed of the movement which Sayyid Jamal planted in this *ummah*. The first product is a great model, an example, and our very awakening. As Easterners, we are affiliated to this part of the world. We are connected to this history. We are human beings confronted by nature and the West.

But what do we mean when we say Iqbal was a reformer? Can reform really save a society from all of its misfortunes, anguishes, and difficulties? Must not a sudden, severe, deep-rooted revolution take place in thought and in relation to society? When we say Iqbal was a reformer, those present, who are familiar with the expressions prevalent among the educated class, think reform means something opposite of revolution in a socio-political sense. Most often when we say reform, we mean gradual change or change in the superstructure and when we say revolution, we mean a sudden, abrupt change in the infrastructure, a total collapse and then total reconstruction. But when in these changes we say that Iqbal was a reformer, we are not referring to the slow and gradual change in society. Our intent is not gradual change or external reform but we use this word in its general sense which also includes the meaning of revolution.

When we say Iqbal was a reformer or that the great thinkers after Sayyid Jamāl are known as being the greatest reformers of the century in the world, it is not in the sense that they supported gradual and external change in society. No. They were supporters of a deep-seeded revolution, a revolution in thought, in views, in feelings—an ideological and cultural revolution. Iqbal, Sayyid Jamāl, Kawakibī, Muḥammad Abduh, Ibn Ibrāhīm and members of the Maqrib 'Ulamā Association are great men who shook the East in the last one hundred years. Their reforms or, still better, re-

forming revolutions, stand upon this principle for they believe individual reform is no longer an answer. It is an altogether different matter if reform effects society. A person can no longer think and live in a way which he has chosen himself, nor accept any influence from his age or his society and develop himself into a pure and real human being in a corrupt age and in a degenerate society for if this were to be, social responsibility and commitment would make no sense.

Chapter Two: Not Deceived by the West

The Holy Prophet says, "He who has no livelihood has no life in the next world, either." Moreover, he says, "When poverty enters through one door, religion leaves through the other." This religion is different from Sa'dī's mystical religion: "So what if someone's stomach be empty!"

The glory of Iqbal's work becomes apparent through a social, political, and cultural view of Islam. He has understood the West from close quarters, having become familiar with the civilization, culture, society, and history of the West, yet he escaped from being captured by it.

Iqbal ascends to the highest intellectual summit in the West and understands the value of European science and technology. He, also, is aware of Iran and its culture. He adopted the tenderness of spirit as well as eloquence and depth of view inferred in Islamic and Iranian culture as are manifested in his literary works.

Apart from that, the nature of Iqbal's thought is derived from a nation which is historically and culturally characterized by fineness of sentiments, tenderness of imagination, purity of spirit, idealism of heart, illumination, and inspira-

tion. With such an intellectual background, spirit, and outlook, Iqbal has turned to Islam and he is competent enough to re-assemble and reconstruct the dispersed and disintegrated elements of Islamic intellectual schools.

Muhammad Iqbal epitomizes a multi-dimensional Muslim spirit. Not only does he try to re-assemble and reconstruct the disintegrated members and dimensions of Islamic ideology and the living Islamic body, which had been cut into pieces as a result of political fraud and contradictory philosophical and social attitudes, with each piece being kept by a group and not only did he produce a masterpiece called *The Reconstruction of Religious Thought in Islam*, but his greater masterpiece is in realizing his full and multi-dimensional self, that is, the integration of a total Muslim in his own person.

He is a valuable, self-made man. How can he develop himself upon the basis of sketches given for a Muslim by Islam? With a revolutionary rebirth, a traditional Indian Muslim, a westernized young man educated in England, a PhD from Munich, a Persian-speaking poet from India, an anti-colonial intellectual in a colony, in short, a person with all these characteristics is converted into a total Muslim and into an Ali-like person of the 20th century. What does it mean to be Ali-like? It means to be a person with all human dimensions rarely found in a single individual. It would be inaccurate to call Iqbal an anti-colonial, progressive leader who happened to be a Muslim.

With an advanced rational and philosophical view, with the wealth of modern Western philosophy, being in possession of the spirit of illumination and inspiration inherent in the nature of an Indian thinker, by fostering and absorbing the rich, dynamic, and profound gnosticism of the Iranian-Islamic revolution through his devotion to and knowledge of Rūmī, his *Mathnawī*, *Dīwān-i-Shams* and rich Arabic culture, with his comprehensive knowledge about Islamic philoso-

phies and the evolution of thought, and, particularly, through his deep application, experiment with, and knowledge of the Quran, Iqbal attains a profound world view and a solid philosophical foundation based on Islamic culture called 'the philosophy of selfhood' which also interprets man, life, and the universe for him.

Here Iqbal emerges as a Muslim thinker who is familiar with the modern world's mode of thought as well as with the philosophical deadlock of our age. On the basis of his religious faith, he can supply answers to us for the collapse of all ethical and spiritual standards and for the present deadlock in the philosophical and scientific thought of humanity. We intellectuals of the Third World, of the under-developed and developing societies, who are suffering from material shortcomings and from social and economic confusion, who are adversely affected by philosophical despair and the instability of our ideological foundation, must seek him out. It is most urgent and very valuable for we who know Islamic philosophy through its two traditional aspects of mysticism and Sufism or through the old intellectual patterns of Ibn Sīnā, Ibn Rushd, Ghazzalī and Mullā Ṣadrā or through traditional cliche-type patterns to become familiar with Iqbal's world view and philosophical attitude.

Apart from that, Iqbal is an Islamologist. Those who have shelved Islam as a religion without knowing it or who have condemned and rejected it without understanding it and who feel proud of having thus become 'intellectuals' and also those who know Islam only through its limited and traditional patterns and are so contented, do not need Islamology. For both those intellectuals and these believers, Islam consists of those things narrated in treatises and mosques, the only difference between them being that the latter group believes in them whereas the former one does not.

Knowledge about Islam, however, is necessary for those people who do not pass judgment on a school of thought and

action unless they know it properly. Consciousness of Islam is vital for those who think and distinguish themselves, for those who do not chose their opinions according to fashion, as though they were dresses, hair styles, and dances, for those who do not sense inferiority if they are not considered to be modern, for those who are neither superstitious nor irrationally anti-religious, and, finally, for the true intellectuals who realize that they should understand their own society, culture, and people's innermost feelings, that they should become familiar with the history of a large section of civilized nations of the world, that they should understand the greatest civilization in human history, and, lastly, that they should comprehend the true reasons for the appearance of this important movement and the development of one of the greatest religious, intellectual, ethical, political, and social schools in human history.

Islamology, developed through scientific methods, presented through a great thinker and innovator like Muhammad Iqbal, is a spiritual, social, scientific, historic, and political necessity. It is a kind of self-knowledge because whatever philosophy we hold, we are born and bred in this school and this history. Iqbal is an Islamic, revolutionary thinker and reformer. If we know the value of reformers like Calvin and Luther in the West, if we study the religious reform movement of Protestantism that saved Christianity from rigidity, stagnation, and the declining framework of Catholicism, and if we, also, know what role this movement played in awakening the people and in the development of civilization and power in modern Europe, then, we will come to the conclusion that our present drowsy and rigid Islamic society urgently needs these kinds of Protestant reformers, reformers who are thoroughly acquainted with Islam as well as with society, its anguishes, and requirements. We will, then, also know what principles should be stressed and against which bases and deviations protest should be made.

Hence, the value of the work and immensity of the role of an Islamologist reformer like Iqbal who knows Islam, who has social awareness, and who is in possession of a progressive, responsible, and anti-colonial spirit becomes clear. Intellectuals of Islamic society will then know how far they need ideas of a man like Iqbal for the fulfillment of their mission, how far he can be taken as an example for Muslim intellectuals, and to what extent knowing him and explaining his ideas to others can be effective in awakening and bringing about a cultural revolution and social consciousness among the Muslim masses.

Under certain historic and social conditions, a special position-taking can represent all facets of a personality or the essence of a school of thought. To fight against imperialism in a backward colony does not merely represent one's political tendency. More than that, it shows one's human personality, the degree of human awareness and common sense, honesty, piety, as well as the validity of an individual's school or religion.

A modern European can say: "I am a philosopher or writer or artist or engineer or economist, but I am not a politician. I do not think about political matters but leave them to politicians." But colonized Africans, Asians, or Latin Americans can never make such a statement. This is because in an advanced and relatively sound society, politics is a specialized field of social activities and there is no need for everybody to feel committed to it. A European can be content with being a writer, a philosopher, or an economist and leave politics to the politicians he and others have elected for this purpose.

But in a depressed, colonized country, a man cannot evade politics and relegate it only to specialists. Here politics is not responsible for the administration of the country and grappling with special problems but it is an objective, urgent, human, and vital necessity. Here politics means saving a

person who is going to drown, taking action to extinguish a conflagration, standing up against a general invasion, and struggling to liberate an enslaved, dying nation.

Politics in the West means working in a fire station which requires expertise, but in backward and colonized countries, politics means making an effort to extinguish the fire that is consuming the whole of society. Therefore, here it is nonsense to talk about being a fireman, philosopher, painter, priest, teacher, poet, writer, historian, or civil engineer. Backwardness, poverty, social discrimination, and foreign colonialism are not natural and specialized problems of only a particular group in a society.

Therefore, in Asia, Latin America or Africa, when you speak about an intellectual, a progressive thinker, a moralist, a responsible, and committed philosopher, you are bound to mean an anti-colonist like Allama Iqbal. Here, it does not make any difference if one is religious or non-religious, philosopher or artist, sociologist or poet. When mention is made of an Islamic, reformist thinker, these characteristics are even more pronounced.

Islam declares that the objective of all true religions in the course of history is the establishment of equity and justice and the relegation of the government on earth to the abased, enslaved, and deprived people. This is worth thinking about—among the Prophet's Companions, not a single person can be found who is not an armed *mujahid* or a practical warrior. Every Muslim is automatically an armed partisan in his life and not only under exceptional circumstances.

Islam is the only religion that does not restrict itself to preaching but unsheathes the sword to enforce its words. If we were to erect a statue of Islam's Prophet, he would have a book in one hand and a sword in the other. A true Muslim is never crucified without making an effort.

Ghulām Aḥmad Qādiyanī, who tries to found a new Islamic movement in India, does not concern himself with

British domination of that subcontinent and even finds this state of affairs useful to prevent the outbreak of Hindu prejudices against Muslims. He also omits *jihād* from Islam! so he is not only not regarded as an Islamic reformist leader in the eyes of Muslims, but, rather, as a traitor and heretic.

Iqbal is an anti-colonial personality because he is an informed Muslim. His efforts to liberate India and establish a pure Islamic society, free from British domination, are quite apparent, so much so that many people regard him only as a political personality and as a nationalist liberal, anti-colonial hero in the Indian liberation movement. He attacks imperialism under its various masks.

At the same time, to limit Iqbal by calling him a poet would be an understatement. He is the typical, responsible, and attentive artist. Nowadays, there is much talk about responsibility of art, its social commitment, the artist's unavoidable contact with his time, his field, and artistic creation. Committed literature is the kind that has forcibly put itself at the service of people in order to help them with their struggle against the exploiting and capitalist class, as well as against bourgeoisie domination. Therefore, committed literature in Europe is necessarily anti-class and anti-capitalistic and goes hand in hand with the working class to liberate itself. But in the Third, colonized world, this kind of literature is, above all, anti-colonial.

What orthodox Marxists cannot grasp is that colonialism (not economy or the form of ownership or means and sources of production) constitutes the cornerstone of a colonized society! No problem can be solved in a colonized society on the basis of Marxist sociology which treats all social problems as subsidiary and suprastructural ones, founded on their economic infrastructure. In such societies, all social problems, from economic production to questions of culture, literature, and politics, even the social form or individual concept of religion, must be analyzed in the light of numer-

ous and inconsistent colonial factors. In a colonized country, the infrastructure is colonialism.

Iqbal is an artist, a responsible and committed poet of his time and his community. But this does not mean that the level of his thought and sentiment and the scope of his artistic and literary creation can be summarized in a few superficial and common place political and journalistic slogans. The question of artistic commitment in his works is not limited to routine political matters but involves a wide human and intellectual commitment of which anti-colonialism forms a decisive part.

Between the two extremist points of view prevalent in Asian and African societies, Iqbal proposes a third one. The first view point is, as Taqizadeh and Mirza Malkam Khān[1] put it: We must be westernized from head to toe and we cannot accept some aspects and reject others!

They hold that there is no choice against the West as its new culture, ethics, philosophy, arts, and mode of life all constitute a uniform, consistent, and inseparable fabric. We must accept it in its totality and reject all our features that are incompatible with it.

The other extremists show hostility to whatever comes from the West. They even consider it illegitimate to drive a car or consult a modern doctor. The idea of total rejection of the West, including all manifestations of its civilization and culture, has been and is observed among some segments of China, India, Japan, and, particularly, among orthodox Jewish rabbi.

But Iqbal starts with an analysis of thought and criticism of the civilization and culture of the East and the West. He says: The East saw what was right but overlooked the world whereas the West saw the world but fled from what was right!

He then declares that total submission to European civilization would entail humility and slavery of the East as

well as the loss of whatever the East possesses and is required by humanity, that is, devotion to the truth and justice, love of metaphysics, search for virtues, constant stimulation of the oriental spirit to seek the secret of creation, absolute truth, and mystery of the universe. On the other hand, breaking away from the West would entail stagnation, weakness, even yielding to its domination. This is so because a non-industrialized society will always remain dependent on Western, industrial imperialism.

Iqbal tells us that contrary to statements by dubious thinkers to the effect that it is impossible to adopt Western science and technology while rejecting its culture, ethics, social relations, and mode of life, we can and we must follow this policy. There is no reason to prove that a society that knows pure love, gnosticism, illumination, and unadulterated, ethical pleasures should not be able to use a tractor instead of a plough, travel in a jet airplane instead of riding a camel or use an electric lamp instead of a candle.

Man can do this and, in fact, it falls within his responsibility and ideal to combine these two. The human being attains perfection when he experiences ascension of his soul and development of his 'self' at the same time that he flies in an airplane and travels to other planets. Such a person is more competent and his flight to space is more conducive to human evolution and prosperity.

Iqbal's message is this—we should light a fire in our hearts, rekindle the flame of faith, gnosticism, and great human love in our soul in order to become better acquainted with the essence of existence, the meaning of soul, the secret of nature, and the ultimate objective of being. Also, in order not to be plagued by a deadlock, by obscurity, confusion of faith, and aberration of thought at the very time when we are at the zenith of power, success, industrial development, and material welfare, as happened in Europe, we should strengthen our religious feeling in ourselves in order to

achieve self-control and freedom from anti-human, base, and criminal passions as well as from avarice, fear, and weakness of the spirit. At the same time, we should adopt advanced science and technology and the logic of the West in order to master the world and conquer nature, to defeat poverty, weakness, and to subdue factors of nature with the help of these two. Through freedom from material want, attainable by means of modern science and technology, we should proceed along the path of spiritual evaluation, the search for truth and the advancement of humanity.

Iqbal wished Pakistan to be a new, great experiment in the 20th century Islam. He wanted it to be an India that has brought European civilization within itself. This is an ideal Islamic society. He himself was such a man, an Eastern heart with a Western-trained mind, that is, a knowledgeable and reconstructed Muslim!

This is not only the necessity of Muslims or of the Orient, but that of humanity, as well. Mankind, half grown in the East and half in the West and both being imperfect examples of full men, resembles a bird whose wings are separated from each other. Each wing may grow and become strong irrespective of the other, but they cannot lift the bird off the ground. Islam tries to affix these two wings on the same broken body so that they can grow harmoniously and to the same degree. But, unfortunately, Islam met the same fate as the bird did. Hence Iqbal endeavors to reconstruct it.

The efforts made by Iqbal and all Islamic, learned reformers are not confined within the boundary of any particular religion or nationality. It is, at the same time, an effort made for the reconstruction of humanity at large and for the establishment of a new civilization and a new race of men which is the aspiration of any law.

Finally, Iqbal is an intellectual genius who continued Sayyid Jamal's movement of recapturing selfhood among the Islamic community, stretching from the Persian Gulf to North

Africa and to the frontiers of China. This movement is widely misinterpreted of late to mean excessive orientalization and a nauseating tendency towards pre-Islamic paganism, coming at the heels of an ape-like westernization.

It does not mean revival of native, local, and tribal traditions or collecting ethnic superstitions or returning to rotten, perverted, rigid, backward, and reactionary traditions. It does not mean reviving archaic customs like match-making rites, using special necklaces to dispel the evil eye, or hanging a donkey's sack in the sitting room, and so forth. This is also a nauseating imitation of Europeans and Americans.

The movement of the return to selfhood means returning to our human origin and revival of our cultural, intellectual, constructive, and progressive values. It does not mean pretending to insult Europeans and returning to reactionary and native customs and rites in the same way as was advocated when the westernized people themselves opposed the westernization of the fashion of the day.

Returning to one's self is a profound and difficult movement aimed at knowing and realizing the 'self'. It involves recognition of European civilization and culture, recognition of the modern world with all its good and bad as well as recognition of the history of civilization, culture, literature, religion, morality, and of the rise and fall of societies and civilizations. It also involves understanding the general public and being in harmony with the fabric of society. Finally, it means the revival of what was killed in us by decadence or eliminated and distorted by imperialism. This is not the kind of work that can be accomplished by the translation of a couple of Fanon's or Aime Cesaire's interviews or through some Iranian's articles. Iqbal recaptured himself.

But how did he do it? He set out for Europe and was converted into a philosopher and thinker at the world level. He became thoroughly familiar with Western culture, civilization, and society, then turned to Islam, and succeeded in

knowing himself through toil, efforts, meditation, intuition, constant struggle, study of Islam and the Quran as well as through mysticism, culture, attending to the vicissitudes of Muslim and Indian people and governments and, finally, by means of active political, literary, artistic, and philosophical participation for the cause of independence and in the search for justice in efforts against colonialism.

In the end, through self-realization and self-education, he recaptured his 'self' and after wandering about and contemplating the world of yesterday and today, he turned the 'self' into an oriental Muslim, a progressive scholar, a liberal-minded believer who, having illuminated his soul, perceived as a *mujtahid*, philosopher, artist, literary figure, and Islamologist.

This is the significance of returning to one's 'self'. This is what amounts to being a 20th century man. This is an intellectuals' role in a backward, Islamic, oriental society plagued by colonialism and imperialism. This amounts to the possession of a school of thought and action and a world view based on firm and authentic convictions in the midst of philosophical deadlock and confused thinking which are prevalent today. This is becoming Ali-like. In short, this is Muhammad Iqbal, a full-fledged Muslim, the architect of the reconstruction of Islamic thought in our century.

Chapter Three: Ideology

God is immortal and the human being is His confederate, the bearer of His Spirit, the fulfiller of His mission, and, finally, His successor in this sacred and meaningful nature. Just as a mirror, the human being reflects the Might, Omniscience, and Beauty of God. He is a living portrait, conscious of self who revolves, grows, nurtures, lives, and enlivens God's Commands.

From the heart of every particle of His dark earth, a sun shines forth. On the tongue of every particle of His sand, every leaf of His trees, and from the sound of His water, the sound of His earth and the sound of His flowers, songs of love and His praise can be heard. He is neither a spiritless and senseless entity nor an insignificant, aimless, and cold mass composed of futile and absurd elements, but He is the endless variation of waves from the boundless ocean of Truth and a highly polished mirror faithfully reflecting the signs of a spirit, a Being that is the living and illuminating Source of life as well as the beauty, value, awareness, and perfection and all that gives meaning to the world and to being, gives meaning to being human, gives value to life, and responsibility and direction to movement. With such a God and such a universe,

the human being, this divine-like creature is free, conscious, and creative, before whom angels prostrated themselves and the earth, heaven, and whatever lies between them are his to take.

He hunts for truth, beauty and goodness with the weapon of knowledge, art, and ethics. He praises greatness and respects values. He seeks freedom and, through knowledge of the universe, he attains the stage of consciousness of self and thence to consciousness of God. Then, on the day of his death, he moves to eternity, from multiplicity to unity, from becoming to being, from worldliness (through observing, thinking, choosing, going, living, and being) to providence and salvation in the next world, from subsistence to resurrection, from multitheism to monotheism, from the ascension in the Masjid al-Aqsā (the Farthest Mosque in Jerusalem) of the world to the Lote-Tree of the Boundary of Nearness which is but two spans away from God and even closer than that. He breathes with the Spirit of God, has a divine primordial nature. When faced by good deeds, he responds with love. When faced by unlawful deeds, with disgust.

His consciousness of self draws him to alienation and solitude, finds this world strange, foreign where his divine-like 'self' is in exile. Then, he experiences an apprehension for the Unseen, the need to search for 'origin', longing for union, impatient for escape, bored with staying where he is and ardently desirous of going to an unknown place which is not here. He becomes annoyed and harassed by his being. His clothes feel tight. His shoes pinch his feet. He wants to fly to a higher plane, impatient to escape. Being as he is, staying as he is, living as he is, all become humiliating and suffocating.

He goes farther than knowledge and reasoning, achieving a divine art, and a miraculous elixir by which he learns to reach subsistence through the annihilation of 'self', to prove his 'self' through its negation, to attain martyrdom through his death for human life, freedom through servitude, and

rebellion through devotion.

Five times everyday and night throughout his lifetime when the drum of divine sovereignty sounds in the heavens, he belittles all pretensions to greatness through his praise of God (*allah akbar*, God is Greater). He throws asunder all pride, all lordships, kingships, and deities which are but satanic suggestions and temptations of the deceiving devil and stands attentively, face to face, with the only true Almighty, worshipped by those whose hearts love beauty and whose spirits are devoted to the truth.

While multitheists and those who cover over the truth spend their lives running like dogs in search of a bone, going on errands for a master, serving at the threshold of an idol, flattering whoever is praised by others, in servitude, in Iqbal's words, 'like a dog before a dog', worshipping power, gold, and women, humiliating themselves at the doors of inhumane masters, and begging the favors of their masters at the cost of their own honor, the monotheist divides life into years, years into months, months into weeks, and weeks into days. Every morning when he awakens, at noon when he returns from work, in the afternoon when he goes back to work, at sunset when he again returns from work and in the evening before going to bed, he addresses Him, announcing to all those who rebel against God's Commands (*taghut*), by repeating:

"In the Name of God, the Compassionate, the Merciful. Praise belongs to God, the Lord of all Being, the All-compassionate, the All-merciful, the Master of the Day of Doom, Thee only we serve; to Thee alone we pray for help. Guide us in the straight path, the path of those whom Thou hast blessed, not of those against whom Thou art wrathful, nor of those who are astray." (1:1-7)

And, finally, the human being who has made a covenant with God, who has fortified himself with monotheism, is wearing the clothes of 'guarding against evil', who sees with the eyes of gnosis, who, through prayer and devotions,

reaches towards Lordship, who is being consumed in love, in commanding to good and preventing what is not, in migration, and in *jihād* transforms the 'self' and the world.

In his translation of Khayyam's quatrains, Edward Fitzgerald, the well-known English poet, has artistically used his imagination resulting in a very free translation of Khayyam's verses making the verses very famous in the West. He translated one quatrain, thusly:

Ah, love! Could thou and I with fate conspire
To grasp this sorry Scheme of Things entire
Would not we shatter it to bits
And then re-mould it nearer to the heart's desire!

In the words of Radhakhrishnan, "We are essentially called upon to take part in this conspiracy." The miraculously created accomplices—God, the human being, and love—will never be defeated because humanity—which is "becoming" in moving towards God—will be made manifest. In spite of the whisperings of satanic forces, the darkness of the enveloping dark night, the conjuring of bond-breaking sorceresses, the back-stabbing of envious traitors, the Spirit of God within the human being will creature a life and a victorious movement overflowing with virtue and perfection. Ultimately, time will bear witness to the fact that the earth, after having been made the victim of cruelty and injustice, will be covered with justice and truth and that the deprived will become the leaders of humanity and the heirs of history.

We are Easterners, orientals. We want to stand against the West which is trying to finalize and make absolute its own style of civilization, culture, mode of life, and human behavior and to impose a world upon us at the cost of our negation, the elimination of our identity and denial of all of our values, to metamorphosize us and make us faceless and, consequently, parrot-like, docile individuals. We should extricate ourselves

from the inauspicious influence of this evil which has enveloped our age like a dark night and which is busy casting a spell on people while it devors the globe. We should, indeed, entrust ourselves to the Light which has illuminated us with love throughout the lifetime of humanity and which is now hidden behind terrible clouds that darken the atmosphere and never give forth rain.

We are connected to the Third World. It would be more correct to call it the Second World because there have been and are two worlds for human beings. If we accept the definition of Third World advanced by a writer as 'the collection of nationalities with one common concern', then it should be said that in this world of downtrodden nations, and, in Fanon's words, 'people on the earth whose portion is wrath', we, as well as all those true human beings who are striving for what is right and who follow a correct path to transform the order and the life system of their fellow man, have a unique past and fate. Each of us, in company with our group, send our greetings to each other five times each day and night in the course of our ritual prayers.

We are passing time in this century, although we do not exactly live in it. Nevertheless, we should not restrict our vision to the narrow confines of our environment. We should not devote all of our attention to the events in close proximity to us or to what is involved within the rigid framework of our personal relationships, customs, imagination, motives, traditions, or ethnic or tribal issues. We should not ignore the age we live in nor the situation created for us by the rulers of the world. We should look beyond our frontiers and clearly see the world, all fronts, places of ambush, plots, good and evil, clearly recognize the world, humanity at large, both in its ugly and its beautiful aspects, its achievements, ailments, rough edges, and predicaments, lest we stand still in reactionaryism and stagnation, becoming innocent victims of others and easy prey to those who are ready to devour us.

We should be in the midst of realities, in the heart of clashes, in the center of events and movements of nations. We should be the central figure in the arena of our age, not absent, negligent, or solitary so that they do not take us into account and take no notice of us when they are shaping the destiny of humanity and history. We should undertake certain missions, responsibilities,andcontributions. Finally, we are Muslims and Islam for us, at this point, is more than anything else, an ideology.

Islam is not merely a set of definite ideas, inculcated affections, metaphysical relationships, sacred, hereditary traditions, customs, and rites, ancient culture, something that gives spiritual solace and advisable ethical criteria, acting as an inner policeman in our private lives. In short, it is not a religion akin to others like Judaism, Christianity, Buddhism, or Hinduism. For us, Islam is a full ideology by which we see and on the basis of which we determine our world view, view of the human being, and the relationship between the two, our philosophy of history, our essence of life, our social system, the foundation of individual and collective subsistence, mode of life, and the form and content of our social, human, and group relationships. It is a school through which we develop the 'self' and it is the foundation of our system of values. With this view in mind, we can meditate upon, get in touch with, choose and initiate our human, social, cultural, historic reconstruction of our beliefs in this world and this civilization when confronted by the ideologies which are prevalent today.

Reference has been made to the need for recognition and an authentic position-taking in this century vis-a-vis the West, a return to the East, being sympathetic with the downtrodden and deprived people of the world as well as the necessity for the reconstruction of our world view of Islam as a monotheistic ideology built upon its primary foundations:

Wisdom, the Book, equity, the covenant, good deeds, salvation, the spirit, piety or guarding against evil, commanding to good and preventing what is not, duty, responsibility, balance, iron, representaive of God upon the earth, perfection, the entrusting of the earth to God's righteous people, the inheritance of the earth by the deprived, and their leadership over humanity.

Mention has been made of all of these yet nothing has been said of Iqbal. We have not made mention of him.Yea. But it was Iqbal who said:

> It is the custom of clouds to take water from the sea
> And again take the drops of rain back to the sea[1]

These are the lessons which can be learned in his school. It is he who gave ideological consistency to Sayyid Jamāl's revolutionary uprising. He gave deep, intellectual roots to his fertile and sturdy tree.

Return to the East? After becoming familiar with our age, after moving through the highest horizons of Western thought, and after years of mixing and learning in schools of thought whose masters were wondrous genius' of the new culture such as Hegel, Nietzche, Kant, and Goethe, this invulnerable hero of European thought, philosophy, and culture, threw it all down at the feet of the Rustam of poetry—Rumi—to blind him with the dazzling light of the arrow of love.

Guided by this divinely-inspired saint, he abandoned the spiritless and lifeless tower of Paris and the blind-folded stone statue of justice, responded to the call of the minaret whose very being is but a throat to cry out and its entire life—one morning and one evening—the repetition of one invitation, one call, the invitation to the human being to rise above the murky waters and move towards God. He took a step towards the dawn, ascended to its summit, and, then, gave himself up to the ever moving waves of the ocean of mysti-

cism. He returned to the East. When he raised his head from the shores of Islam, he found tranquility in the Holy Quran and said:

> What a pity for those futile
> And fruitless years wasted in Europe.[2]

European philosophy, science, human values, way of life, and sentiments are all dry, spiritless, dishonored products of a machine called the 'mind', a 'mind', the most sensitive and truthful example of which is a camera which takes photographs of nature, life, motions, and people but is itself devoid of life, essence, and love. By life, essence, and love, I do not mean an ascetic, sophistic or idealistic sense but the life of nature, the essence of things, and the meaning of the human being.

The image-making, abstract, calculating, and rationalizing mind only recognizes phenomenon and regards the scientific analysis of a living object—in truth, a complex, significant, beautiful, and profound truth in which are hidden the essence of creation, the radiating light of existence and intoxicating love—raw materials and pre-fabricated mental patterns. Furthermore, this mind examines flowers by means of a lifeless, visible logic. It knows fire as only a chemical formula not by gazing at its light or through feeling its heat. This amounts to reasoning about an object, not understanding it or perceiving it.

The first consequence of this kind of attitude is to think about ways and means to use different objects to meet one's requirements, to achieve power, and to extend one's influence and domination. In this way, all of man's divine aptitude for comprehending the truth and the universe, for consciousness and development of the self, for illuminating existence, for longing to unite with the Spirit within, for the establishment of a harmony with the pulse of life, for re-creation, for the

revelation of nature concealed under facades, relationships, and patterns imposed upon us by history, the environment, and our heritage, and, finally, the human being's divine aptitude for ascension, for the perfection of values, for a liberating movement as well as for individual and collective transformation are all summarized in mental reasoning about objects and in finding the instrumental talents of creatures. Hence, the human being's only reaction is to employ them in order to extend the scope of his life and to allow body organs to continue functioning.

It is not a coincidence that we observe not only science but philosophy, the arts, and aesthetics, even revolutionary ideologies which help to develop the human being and which bring justice are ultimately leading to technology according to the world view of the West. Do they themselves not admit that ideology is being employed by technology? We know that their ideology has been and is subdued by technology, feeding on the breast of the bourgeoisie, and growing up in the arms of materialism.

It is a method that has produced many sick and corrupt children throughout history. Some examples are: Recklessness, licentiousness, injustice, bullying, the worship of carnal desires, immorality, ardent desires for worldly gain, quarrelsomeness as well as mental and behavioral attitudes of Yazid-like individuals who ridicule all principles, who feel free and disregard any limitation whatsoever on hoarding, amassing fortunes, passion, trampling on the rights of others, and discrediting all values.

Individuals of this type maintain that there is no God, no accounting to anybody, no limit to anything, ridiculing every principle. There is no tomorrow. Whatever there is, this is it. It is natural and a matter of common sense to declare that if truth does not exist, then, pleasure should rule. When there is no question of being called into account in this world, then any restrictions or obligations are fictitious. In a senseless,

aimless world, values would be considered to be figments of the imagination or in Lenin's words: Any principle of ethics is a lie. In such a world, even inculcated sentiments and unscientific tendencies that are cooked up by deceitful people are simply to lull the masses. Even when stressing realism and materialism, the Western world view is an idealistic world view which conceives of matter as a mental phenomenon and a rational, abstract form—in this world view, objectivity. As it finds this category materialistic, so it imagines the imposition of one's rational subjectivity on external objects to be materialistic. We are now witnessing that the dictates of history, sociology, social revolution, and class dialectics are all inconsistent with and contradictory to dialectic materialism.

All socialist revolutions have taken place in non-industrial societies and among a people who are several centuries away from capitalism, machines, and the proletariat. Not even one can be found which took place in a capitalist society by an industrial, proletariat class. On the contrary, the more progress made by capitalism and industry, the farther away they have gone from class exploitation. Even European and American proletariats have lost that revolutionary zeal they experienced 100 years ago. Western communist countries are fast tending towards the right and they are living in peaceful co-existence with the political instruments of capitalism, that is, the governments of their countries.

It is very clear that revolutionary fervor and socialist motives are to be found in countries like Ethiopia and Yemen—which are typical held-back nations which have not as yet reached the stage of feudalism nor even taken the form of a society but not in countries of North America, northern Europe or Federal Germany which typify the industrial development, capitalist power, and growth of a proletariat class.

In recent years, we have everywhere been witness to

outstanding examples of the human share, the factor of awareness, the will of the masses, the role of leadership in creating historic destiny, social changes in the infrastructure, denouncements of the exigencies of history, and the tools and methods of production vis-a-vis conscious, determined fighters. Those who do not impose their 'mental realism' on reality or their 'rational materialism' on matter through verbal sophisms or new scholastic prejudices or who do not, in the words of the Prophet—interpret verses of the Quran, this divinely revealed Book, this recitation of nature—based on their own opinion, would understand this sign as a divine tradition that 'it is a revolution which creates a social structure and not a social structure which creates a revolution'.

But the mental principles of dialectic materialism pitifully strives, in the most imaginary use of verbal, fanatic idealism, to put material realities into materialistic patterns which they call material facts. In this way, they fail to perceive the reality of the human being, history, movement, and a proper interpretation of the events of our time in a reliable and direct way. Furthermore, they resort to misinterpretation and they misconstrue the objective facts of society as well as man's authentic needs and propensities. Consequently, the most fundamental task of an ideology, that is, the recognition of the facts, the determination of man's mission, and guiding on the correct path are all put into abeyance. If the lights of a car do not work and its steering wheel is locked, then the more powerful its motor, the more dangerous and disastrous it would be!

In the Eastern world view, not only human values, manifestations of spirit, beauty, and perfection, but also perceptible nature and material (in the Western sense) phenomena are seen as celestial signs and as spiritual reflections. In Platonic idealism and Greek metaphysical philosophy, even in the philosophical and verbal culture of Christianity and Islam, the universe is divided into the physical and the metaphysical. The earthly abode is despised, the world of

generation and corruption is considered to be base and a hindrance to enlightenment. God, along with the angels, saints, and incorporeal beings are searched for in metaphysics and are regarded as inhabiting the higher world and heaven.

It is not accidental that, contrary to the above views, in the authentic and genuine Islamic world view of Islam, natural objects 'are all regarded as being colored pieces of glass upon which the rays of existence (i.e., God) are shining.' Unlike Aristotelian philosophizing, orators or Platonic sophists, the Quran, which is the language of revelation and the most authentic holy text, relies entirely on nature, history, life, and fixed, scientific rules in order to prove the existence of God. Not only does it seek God upon the earth, show His presence in natural, objective manifestations and in the law of motion but in that which materialists call materialistic determinism and material object, as well. The Quran calls them Signs of God and in order to prove the existence of God, regard His presence as the origin of Being, self-will, creative force, sensible movement, animated truth, science, order, reckoning, and accountability, aim, source of life, love, values, and, finally, as the brain, spirit, and heart of this universe which is a living body and which is the macrocosm to man's microcosm.

It does not regard nature as being either a cruel, automatic-drive machine nor a false, confusing, and enchanting mirage-like dust particle at the mercy of the wind nor as a bubble on the surface of the water, but it considers nature to be 'the world of witnessing'.

The Quran regards the establishment of scientific (or material, so to speak) laws in physics, physiology, and biology as revelation. It gives the name of Bee to a chapter in the Quran that deals with the Prophet's mission in guiding mankind. Although it is a book of revelation, it does not call the chapters after angels, heavenly qualities, metaphysical, occult, or even after philosophical, spiritual, and artistic

expressions or after sophistic, idealistic, subjective, and intellectual interpretations.

Rather, it chooses names that are objective, real, historic, humanistic, practical, natural, utilitarian, dynamic, and aware to show society as mobilization, responsibility, and good. Some examples are: Sun, Thunder, Light, Smoke, Mountain, Star, Moon, Iron, Cave, Towers, Dawn, Morning, Night, Earthquake. Or, names of animals: Cow, Bee, Ant, Spider, Elephant. Or, groups of human beings: Women, Believers, Poets, Mankind, Hypocrites, People Who Cover Over the Truth. Or, history: The Family of Imran, Bani Israel, Companions, Saba, Quraysh, Romans. Or, those charged with bringing a message or who had a mission: Abraham, Jonah, Hud, Joseph, Mary, Prophets, Noah. Or, human and social concerns: Ink, Pen, Sincerity, Help, Evening, Age, Ambition, Value, Panting Horses in a Battlefield, Victory, Consultation.

Do not be surprised. These are not low, mundane, worthless, and materialist, but rather, sacred things to which God has taken an oath. Look at the things to which the language of revelation has sworn by:

"By the Age! Surely the human being is in the way of loss, save those who believe and do righteous deeds and counsel each other unto the truth and counsel each other to be steadfast." (103:1-5)

"Nun. By the Pen and what they inscribe. Thou art not, by the blessing of thy Lord, a man possessed." (68:1)

"No! I swear by the Day of Resurrection. No! I swear by the reproachful soul." (75:1)

"By those that pluck out vehemently and those that draw out violently, by those that swim serenely and those that outstrip suddenly, by those that direct an affair!" (79:1)

"By the loosed ones successively storming tempestuously by the scatters scattering and the severally severing and those hurling a reminder, excusing or warning, surely that which you are promised is about to fall." (77:1)

"By the heaven of the constellations, by the promised day, by the

witness and the witnessed." (85:1)

"By heaven and the night-star! And what shall teach thee what is the night-star? The piercing star! Over every soul there is a watcher." (86:1)

"By the dawn and ten nights, by the even and the odd, by the night when it journeys on!" (89:1)]

"No. I swear by this land and thou art a lodger in this land; by the begotten and that he begot." (90:1)

"By the sun and his morning brightness and by the moon when she follows him and by the day when it displays him and by the night when it enshrouds him! By the heaven and that which built it and by the earth and that which extended it! By the soul and that which shaped it and inspired it to lewdness and godfearing!" (101:1-5)

"By the night enshrouding and the day in splendor and that which created the male and the female, surely your striving is to diverse ends." (92:1-5)

"By the white forenoon and the brooding night!" (103:1)

"By the fig and the olive and Mt. Sinai." (95:1)

"By the snorting chargers, by the strikers of fire, by the dawn-raiders blazing a trail of dust." (100:1)

Do these words have the effect of opium on the masses? Is it like reciting incantations or lullabies to listen to such fiery legends? Feuerbach says: God derives His wealth and His power from the poverty and weakness of His worshippers. When worshipping and obeying God, one loses himself, suffers from the paralysis of his will and from alienation. Marx remarks: Oh this religious misery! It is a powerless creature, the heart of the heartless world, the spirit of a spiritless entity, and opium for the public.

Before making such conclusive statements, why did they not take the time to read a few short sentences from the Book that one in four inhabitants of the earth believes in? A researcher who bases his judgment neither on the behavior of the masses nor on the statements of the learned but from direct research into original texts can, when speaking about

religion, glance at the Quran, which, at least from the historic point of view, is one of the four texts among the greatest religions in the course of the history of the world.

As conscious, authentic, and responsible intellectuals of the East, we should understand that the intellectuals in the West do not, in principle, understand us. Nothing can be more disastrous than when our intellectuals put on the spectacles of others in order to better see themselves and consciously, or worse still, unconsciously, imitate their mental patterns, way of thinking, their attitude, and interpretations in order to grasp their own Eastern thoughts, culture, and beliefs, that is, human content and identity.

Has Iqbal not been unduly influenced by the East as a sort of regional position-taking? With his *Return to Self*, Iqbal does not advocate retrogression and reaction or a kind of archaic, narrow-minded cultural authenticity. In fact, no trace of romantic nostalgia can be found in the psychology of his intellectual school.

In spite of the intensity of his campaign against the West, the emphasis he laid is on India and on the mobilization of his people. In spite of his contempt for the culture, spirit, and role of Europe and his glorification of history and the emphasis on the values hidden in the very soul of his nation, Iqbal did not suffer from the ailment and ill-effects of nationalism. He did not take it as a gift, particularly as early 20th century Germany was afflicted with the fever of fascism, when he returned to his home.

In spite of his religious zeal, his slogan of the return to the Quran, his hostility towards the progressive, anti-religious philosophies of Hegel and Nietzche and the 19th century scientific attitude, in spite of his love for God, Islam, the Prophet, Alī, Fāṭimah, and Ḥusayn, Iqbal is not captivated by religious fanaticism, dogmatism, or a reliance upon idealism. Such a point of view, tendency and call are not to be construed as alienation from the world and the humanity of our age or

from the objective realities governing the relationships between powers, nations, and classes. Nor can such a point of view be regarded as a deviated side-road or the glorification of a reaction or extreme conservatism.

By means of his exclusive reliance upon the unification of the Muslim world, the revival of Islamic world power, the dissolution of the various nations that believe in Islam into a great religious *ummah*, into a concentrated political unit, Iqbal had no aim but the formation of a religious empire or, in fact, the reconstruction of the Islamic caliphate, that is, those efforts embarked upon by Sayyid Jamāl which proved futile and ended in deadlock.

After the fall of the Ottoman Empire and the disintegration of the Muslim world, efforts for unification and the establishment of an Islamic caliphate system was first begun in India, developing into an extensive movement and culminating in the establishment of Pakistan. Some may ask: Are Iqbal's aspirations for the establishment of a religious country where the political regime, legal system, economic foundation, educational organization, legislature, the press, and the entire socio-political and spiritual talents are put under the control of one particular religion nothing but a sort of reactionary move towards intellectual dictatorship, religious despotism, a return to the Middle Ages, a new form of the inquisition, the freezing of the intellect, the captivity of science, the death of democracy as well as trampling on all of those rights which mankind had been striving to achieve in the course of centuries?

By relying upon religion and the particular religion of Islam, at that, Iqbal's aim is to transform it from being a personal belief, a spiritual motive, an ethical system that merely governs the relationships between individuals and God into an ideology encompassing the entire dimensions of human existence and that of society as well as its material and spiritual aspects. This ideology is to undertake and fulfill the

mission for the reconstruction of the very foundation of society and its mobilization, giving direction, determining its methods, ways, and ideals reflected in its history, changing the nature and destiny of the human being and of his responsibility, way of life, class relationships, economic production, distribution and consumption, ethical, educational, and cultural systems and, finally, the basis, philosophy, criteria, and idea for leadership.

Consequently, it is no longer possible to restrict it to the cozy and idle confines of the temple or to the closed cells of monasteries nor can it be kept totally occupied with prayer beads, girdles (which Christians in the Middle East were obliged to wear to distinguish them from Muslims), invocations, the mentioning and repetition of stories about miracles, inspirations, propagation of laudable qualities, the observance of rights as, so to speak,that are customarily held each year. Under these circumstances, was not the emergence of Islam as an ideology, the call, the mission, the advent, the shift of position from philosophy to life, from the sky to the earth, from the past to the present, from post-mortem to ante-mortem, and the return to unity, leadership, justice... as dangerous to British imperialist domination (because its influence and strength depended upon public ignorance, weakness, stupidity, and superstitions and because the then practiced version of Islam was much to its liking) as it was a profound and powerful resistance of influence and growth of the revolution which should simultaneously cut across Dehli and Shanghai according to the forecasts of the astrologers of the scientific philosophy of history?

Since Islam, as Louis Gardet put it, is both a religion and a community and as its founder held the mission of prophethood as well as the responsibility of leadership, if it recaptures itself, naturally it could defeat imperialism on the material, ideological, and revolutionary levels and, hence, render it baseless.

Now a question can be raised in this connection. Does Iqbal's idea of the reconstruction of religious thought, his revival of mystic zeal, emphasis on ethical values, and on piety, extreme spiritualism, revival of the spirit, thoughts and culture of the past, the founding of a pure society in a utopia illuminated with selfhood and glowing with the fire of love mean that he has digressed from the path history is taking and the evolutionary trend of the human being? Does it mean that it differs from the inevitable course of objective realities when we consider that the mentality of our age is advancing towards scientific logic, human authenticity, the government of the people, freedom of thought and expression, de-emphasis upon religion by political regimes and in social foundations, understanding and unifying of the Third World and the colonized and held-back nations regardless of race or religion vis-a-vis world imperialism? Finally, does it mean going against the intensification of class struggles aimed at the annihilation of the bourgeoisie, capitalism, and the exploitation of man by man? Furthermore, has he not been influenced by his educational environment, particularly in his course of study, by a sophist outlook, and a religious upbringing and, consequently, suffered from futile efforts to build an unattainable utopia, based upon philosophical idealism, revolutionary romanticism, religious fanaticism, Eastern sophistic tendencies, and, lastly, ethical sentimentalism? If we think European-like and see things Western-like and speak with a foreign tongue, then the answer to the above questions is positive because Iqbal fits these descriptions.

Our great tragedy is that, essentially, our modern intellectuals, possessing these very qualities, have arisen from the fabric of our people and then assumed these cultural and literary, and, hence, human and social distinctions. Our intellectual cannot be considered to be the result of a natural and logical evolution, the continuation of our historic transformation and developer of the culture of our society. The

cultural father of our people is 'Alī or Imām Ṣādiq whereas the cultural father of these intellectuals is God knows who and their cultural mother is 'Mirzā Malkam Khān, the rogue!

Our intellectuals do not have a mother-tongue or national language. The sort of Persian they speak is French or English translated into Persian. At the same time, they do not know English or French other than a few exceptions who know them to the extent a tourist guide does.

They are incapable of understanding anything of our culture, religion, ethics, thoughts, aesthetics, arts, or feelings of our history. In fact, they have been infiltrated by a special kind of comprehension which is difficult to get rid of. Nothing will change unless this kind of comprehension or misplaced intellect is pumped out of them like cancerous blood and, instead, a healthy kind of blood is injected into them. *"Surely God does not change the condition of a people until they change their own condition (themselves)."* (13:11) Here, changing their condition through changing their own 'selves' assumes profound and far-reaching significance.

In order to understand Iqbal, our sort of European way of thinking must be altered. Let us look at the experience of those people who made the most of every opportunity, taking each night as a Night of Power and who were able to sacrifice the dearest of Ishmaels even while the three satanic forces remained put.

Also, let us look at the experience of hajjis who, after having stoned the last idol on the hajj, take off the sacred garment and return to their daily lives with the pleasant thought that they are now hajjis. Then, suddenly, they realize that their Minā (land of faith, love, hope, sacrifice, stoning idols) has turned into a bazaar. Upon opening their fists, the head-shaved hajjis see, much to their surprise, that the pebbles in their hands have turned to gold coins by means of magic and satanic temptations.

It is surprising how the followers of Abraham get into

friendly conversation with Nimrod and take nothing with them but coins from the cave of the Companions of the Cave. After returning from the hajj, they are even more malevolent and deceitful—those poor simple, charming rites. Worse than that, they are swindled, then robbed of whatever they had earned by means of the sweat of their brow and toil of their hands and are then thrown into dark dungeons.

These are not merely experiences of history but the throbbing pain felt by the present generations of the Third World. These are experiences of unsuccessful attempts to produce, change, or bring about changes that lead in the wrong direction. There is no liberal-minded intellectual who has not comprehended the futile efforts, failures, and deviations of the humanity of our age.

With the passing of time, catastrophes become so shameless and clear that even those who are infatuated, those who are disciples or imitators and even the idolaters come to their senses, cured by their stupefaction and they feel the bitter pain with its full intensity. But they have not been able, as yet, to put their finger on the exact spot of their pain and find the root cause of catastrophe. Like a physician who is incapable of diagnosing an illness or a politician who lacks the faculty of discernment or a superficial sociologist, they try to find a scapegoat and then through surmise, guesswork, analogy, even insult and accusation, they try to disentangle themselves from the task of research and the responsibility of finding causes and orientating themselves to the right direction, thus, consoling themselves and continuing to deceive others, as well as themselves.

We have been witnessing a great deal of futile commotion and ineffective arguments as well as endless factionalism and excommunication. It reminds us of the verbal, religious, and jurisprudential strife of the Middle Ages that resulted in so much bloodshed, in the perpetual displacement of innocent people, and in the wasting of the time of so many generations

and, then, everything eventually subsiding like the subsiding of the brawls of truant children. The only conclusion that all of the opposing factions and hostile groups reached was to make the man of our age reluctant to indulge in anything that smacks of religious disputes, factional fighting, or verbal wrangling....

All these arguments amount to tackling the effect rather than the cause, or according to our philosophers, stopping at close-at-hand causes while ignoring the most important cause which is some distance away.

Concerning those intellectuals who are prejudiced towards a highly scientific philosophy of history and who believe in continuity or who believe in following the dictates on religious matters (*taqlīd*) even in the area of principles and beliefs, which is forbidden in Islam, whether the person being followed is dead or alive, they declare in their Manifesto: It is not man's consciousness of self which determines his existence, but, rather, his consciousness of self is shaped and determined by his social position.

It should be said that in spite of the great emphasis upon the human being, people, worker, and so forth, in their political literature, their philosophical thoughts and scientific analyses rely solely on tools of labor and methods of production and they regard the human being, people, and the worker as the latter's product just like any other commodity.

Consequently, ideology, human values, a social revolution, or any movement, ideal, responsibility, action, or crusade is considered to be dependent on the developmental level of the tools of labor and the advancement of science to the point that the destiny of a nation is dependent upon and determined by economic production and the fate of an individual or human society is determined by the powerful hands of an external environment. As Marx and Engels put it: The human conscience is the inevitable, natural product of man's social situation. It does not require great intelligence,

but, a bit of common sense, to understand the fact that the affirmation of this principle would amount to the negation of human authenticity.

Islam never seeks to undermine the scientific laws and social factors in history. On the contrary, it relies on them by calling the human being to recognize and pursue these laws. For the determination of destiny and for changing the social system, Islam directly addresses the aware and liberated person who is capable of effective action and has the ability to choose, that is, the responsible human being. Thereby, it considers a change in destiny to result from a conscious transformation of way of thinking and type of constructive action not in automatic changes in production methods.

The emphasis upon faith and virtuous deeds which are repeatedly referred to in an inseparable connection in the language of Islam, clearly shows that Islam considers the change in a social situation to result from a change in the human situation and in order to change the latter, it stresses forms, mannerisms, eternal relationships, and superficial displacements that are called revolution today. It emphasizes that the real content or condition of a society will not necessarily change unless people transform themselves in the sense of their real content and the quality by which they are considered to be human. *"Surely God does not change the condition of a people until they change their own condition (themselves)."* (13:11)

From here the authenticity, importance, and the weight of the human being's responsibility becomes immediately apparent in face of the changes in one's social situation, institutions, bases of life, as well as one's historic destiny. They become immediately apparent because the men whose destinies are moulded by social events are not 'responsible', but, rather, simple 'effects'.

Thus, Islam lays the heavy burden of shaping the destiny of a nation upon the shoulder's of the human being—that is,

the conscious, free will of the human being. An intellectual who is not merely an effect and a creature developed through a suprastructure, nor one who has been moulded by the exigencies of the economic system or by the infrastructure of production, but one who is the cause and the creator, who must fulfill the mission of change, construction, and leadership in history. He is, therefore, committed and responsible. Therefore, he must accept the guilt for the confusion, poverty, decline, and captivity of his society.

It is, then, just as justifiable to praise him in the role of Moses and Abraham as to reprimand him in the role of a Pharaoh or a Nimrod because he is the main factor in the movement of history and in the formation of his society. Not only does such an attitude towards people in history and towards an intellectual's obligations to society teach us how to analyze social problems, political movements, and historic transformations but it guides us in how to take action, how to discharge responsibilities and how to take sides, as well.

This is why not only as a great thinker and an intelligent Islamologist but also as an anti-colonial fighter, a responsible intellectual, a *mujāhid,* and a man who acts in his own age for the benefit of his people, Iqbal chooses as his main ground the psychological-intellectual transformation of the conscience of his people. Those who do not regard social acts to be exclusively physical acts or political acts, can thoroughly understand that this task constitutes the most fundamental responsibility of an intellectual.

Chapter Four: World View

At the initial stage, Iqbal presents a special and novel world view which is equally difficult as it is vital for a modern intellectual in Islamic societies to understand if his mental framework and terms of reference have been borrowed from Western culture and ideology.

This world view, although new, is deeply rooted in our culture and beliefs. It originates from our oldest spiritual sources. In this world view, which is the essence of Eastern illumination—the depths, subtlties and unifying view of gnosis—an oriented, positive-thinking and clear-sighted, a creative responsibility, and a creative realism as well as the realistic aspects of Islam in a mind that is fully developed because of a familiarity with the contemporary world civilization and because of his elevation to the highest altitudes of Western philosophy, he puts his world view forward in such a way that both its logical connections and its natural composition is maintained. It is not merely a philosophical or a theoretical point of view but one which is presented after taking account of human needs and the movement and direction of history as well as the agonies of the people towards whom a heavy and urgent responsibility is deeply felt.

These characteristics essentially distinguish a genuine religious view from a philosophical-religious one. We can clearly and objectively see this distinction when we compare the Prophets Abraham, Moses, and Muḥammad with the philosophers (Socrates, Aristotle, Plato, and Ibn Sīnā) as well as when we study the impact of either category on the movement of the masses and their change of destinies.

One of the most fundamental characteristics of Iqbal's world view is his anti-philosophical aggressiveness. This intellectual orientation rests on a solid foundation in the history of Islamic culture. The introduction of Greek philosophy into Islam was marked with great victory over Islamic thought and culture, particularly from the close of the 10th century, not only influencing such geniuses as Ibn Sīnā, Razes, and Averroes but also in producing strong, intellectual currents, so much so that it penetrated deep into our religious thinking. At the same time, and for the very same reason, it met strong opposition from other currents of thought.

Although Greek philosophy, in particular, Aristotelian thought, greatly shaped the development of rationalism, reinforcing the analytic and logical faculties and the conscious justification of religious edicts, nevertheless, it changed the world view particular to the Quran which was a decisive factor in deviating Islamic beliefs and its current of thoughts.

Its most important effect was to convert Islam from popular call, from social mobilization, and a revolutionary movement directed towards the materialization of political leadership and the genesis of a social system based on leadership and justice into a kind of advanced philosophical-scientific culture. This is what distinguishes Madinah from Athens, the Muslim mosque from Platonic academies and, finally, in Islam, the Companions of the Porch from the scholars of the academy built in Baghdad (*nizamiyah*)!

It must be pointed out that not all segments which arose against this rational philosophy were progressive. In fact,

some reactionary and dogmatic elements were also included like the Asharites. These opponents were prosaic jurisprudents, shallow-minded narrators versed in Islamic traditions without any rational analysis and interpretation whatsoever.

Some of the intellectual positions taken against philosophical deviations were, in a way, a kind of deviation from ascetics who were indirectly influenced by oriental religious or intellectual tendencies, by followers of Plotinus, agnostic Christian monasticism, and pantheism as well as by Hinduism, Buddhism, and Manichaeism.

But there was also an intellectual, progressive, and authentic attitude of thought which was faithful to the original attitude and world view of Islam. While avoiding superficial, prejudicial, factional dogmatism, which lacks intellectual clarity and is only imitative, this school fought against philosophy not because its adherents opposed the tendency to rationalize accepting faith but because of its deep awareness of the disastrous effects the hellenization of Islam would have.

Iqbal's anti-philosophical position represents such an original and profound attitude which, throughout our history, has characterized intellectual disputes and ideological wars. However, it is not the mere repetition of his predecessor's work but the evolution of it into an intelligent, vital, and constructive position, based upon what is happening to us in our age that is unique. That is, an authentic plan of resistance against the hellenization of the past in the form of a genuine, Islamic intellectual and cultural resistance in the struggle with westernization with which we are confronted today and which threatens us with obliteration and metamorphosis.

Plato is perplexed in the island
    between the hidden and the manifest
The place of the wise is purgatory
    from the very beginning

Until the Book does not descend
into your conscience
Neither will any secret (be revealed) nor
any knot untied by the Master of
Mystical Unveiling[1]

Why? What objection did Iqbal have to rationalist philosophy—Greek or European? In the course of a spiritual journey (in the manner of Dante's *Divine Comedy*), Iqbal calls upon Hegel, one of the highest representatives of contemporary Western philosophy, to confront Rūmī, this Eastern hero of mystical poetry. The brazen hero of Western thought obviously falls to the ground, blinded by our hero's arrow, having been assisted by the mythical bird, Simurgh.[2]

We are now close to understanding the hidden secret of Iqbal's words. Unlike the Western world view, which consists of rigid, intellectual forms, passive reflections upon the universe as well as abstract and spiritless images of nature, our world view is in direct touch with reality. It is not to discover the law of combustion but amounts to touching the fire itself. It is to mix and mingle with the universe, to unite with the soul of Being. It concerns man's flowing with the very current of life and movement of nature. Or the flowing of life and nature deep within man's very being, hence, plunging into a kind of rapture or experiencing a magnetic pull between two beings: one, a small infinity and the other, a great infinity or as Victor Hugo says: Such is prayer.

Our world view is not science, that is, 'information about external phenomena' but it is intuition, mystical unveiling, and experiencing wonder vis-a-vis the glory of existence and the beauty of nature. It is restlessness, self-denial, asceticism, annihilation, the flight towards union with the Source of Life, with the very Heart of existence and the Spirit whose image is reflected in this great nature!

Ḥaidar's[3] strength is sufficient for me
If you have Plato's cleverness and intelligence
In my view, Haidar's strength is akin to beauty and
elegance
Because it is in the presence of strength that
The firmament prostrates itself in prayer.[4]

In a philosophical world view—old or new—the universe is an aggregate of: Events, facts, substances, accidents, matter, forms, material, compounds, elements, earthen, celestial, divine, worldly, perceptible, rational, logical, cause, effect, energy, cathode, electron, proton, ether, motion, relations, attraction, repulsion, and so forth. In the face of this aggregate, the human mind acts as a mirror reflecting images which may or may not be true or which may be confused or which may be mixed with rust, contaminants, dust, stains or streaks on the mirror itself. Such is science and the information to which it relates.

The relationship between the human being and the universe is the same as the relationship between mind and substance. What the philosopher considers to be objective realities and scientific facts is nothing other than his mental images. He is not dealing directly with the universe and is not in immediate and close contact with it. He merely plays with his imagination and calls this entertaining and distracting play 'philosophy'.

He is an inquisitive, but idle and passive reporter of his own existence as well as that of nature. Philosophical awareness is merely 'facts', superficial information about things whereas mystic awareness out-maneuvers the causes and pierces the outer shell. Its gaze delves deep inside things as if it were a lance. It fills the soul of beings. It is a kind of gaze which is not contented with appearance. It does not remain idle with the superficial. It does not get involved in philosophical vanity. Its thirst is not quenched by a mass of 'acts'.

A mysticc is not interested in that but is a lucid and pious person who opens his eyes to the world of light and things head on, only being satisfied when 'seeing things as they really are'.

In our age it is thought that
reason is the light of our way
Who knows? Insanity may possess
perception as well
Reason's only talent is information
gathering
The only cure for your pain
is in your view[5]

Iqbal puts the question to Rūmī, the leader of the caravan of love, who answers:

Man is how he sees; the rest is shell
and outer covering.
How he sees is that which is seen
by the Friend.[6]

One must be familiar with the particular insight, spirit, culture, and vocabulary of this school. The first pre-requisite for this is to wash away and eradicate all mental patterns that have deeply penetrated within along with Western philosophical expressions.

What is this conscious view or outlook in relation to awareness of information? It is clear that this consciousness is presented by one's view but what is the view of clear-sightedness? Iqbal himself answers:

Clear-sightedness is the fountain
from which blood flows
Science of today is a toy by which

faith is made lifeless and weak.[7]

What is science in today's terms? What story is narrated by this blood stream that flows from the clear-sighted eye? What relationship exists between clear-sightedness and blood in this school of thought? It is here that the question of knowledge and consciousness appears as two distinguishable visages in the philosophical-scientific view and as one in the mystic-religious view.

Philosophical-scientific consciousness stops at the boundary of 'facts', which are a kind of mental relationship between the human being and objective reality, or between the world and the known. But in the mystic-religious view, apart from the fact that knowledge is of a different nature—that is, it is not information about a reality nor is it the impression of images of things upon the mind, but it is an encounter with reality, consciencizing the truth, finding it deep within our heart and experiencing it. Finally, just like the moment when our sun reaches the meridian, shining down at the height of noon to creep like a shadow into the essence of truth, finding the self in negating it, breathing in the spirit of the universe into one's mortal body, and, breathing in truth, being martyred on the tall cross in the midst of creatures, face to face with the Creator, to cry out, "I am the Truth!"[8] This is the secret of Iqbal's 'self'. Apart from the fact that Gnostic-religious consciousness differs from philosophical scientific consciousness, it should be said that the former contains three elements: anguish, love, and action.

Hegel's complicated philosophy and Francis Bacon's rigid scientific eyes have been deprived of these three elements, thus rendering the powerful civilization of the modern age, dry and spiritless and contemporary man, cold and stony, and, at the same time, weak and vulnerable, the kind of man Paul Simon describes as not waiting for anything but the metro.

Consciousness is the twin of anguish, love, and action. Pain demarcates the line between a man in search of welfare and a man seeking perfection. It also determines two kinds of wisdom, two civilizations, two cultures, two acts, two modes of life and, finally, two contradictory types of knowledge: one type of knowledge in Bacon's terms was "looking for the truth whereas it is now seeking power," knowledge which gives a bread coupon. The other gives soul. One produces might and the other produces enjoyment, satisfaction of instincts and the happiness of being human. The other knowledge is that of those who seek the truth, value, freedom, sanctity, contentment, piety, substitution of instincts, evolution and becoming human.

One is the hireling of technology and the product of illicit coition for money, giving birth to the bastard machine. The other is the seeker of truth of an ideology and which, accompanied by love, gives two wings for humanity's flight to the God of truth, goodness, and beauty. It is to help man with his elevation, evolution, and salvation in a school where people are nourished on divine-like dispositions and characteristics, adorned by compassion.

According to Iqbal's version, with an Ibn Sīnā-like consciousness, the human being is an inquisitive reporter standing over a corpse called nature in a huge cemetery called the world from which he intends to get news and information whereas with an Ali-like consciousness, the human being is thirsty, restless, and an agitated, captive lover, separated from the beloved and his home, wandering around the world, watching and studying the universe, trying to discover the truth, finding the lost one, reaching the Source, and, finally, attaining access to the sacred quarters of the Friend, meeting Him at the appointed time, in the appointed place.

For him, consciousness and knowledge of the signs of nature, time, and place have great significance and meaning. Confronted by nature, he is not merely a reporter but a

wanderer who has given up his attachments and who is called upon to stay. Now, in this forlorn and frightening desert, he has arrived at a high fortress where he has traced his lost one. Now, with two ever moving eyes from which two bubbling fountains and two blood streams flow, and with a look that sends incessant gleams of lightning—which emanate from inner turmoil—to the towers and walls of the fortress, he stands and watches. This is how he looks at the world. This is Haidar's powerful view which is mixed with beauty and elegance.

The countenance of nature is found in this great house or in a closed Ka'bah where God lives. He is unable to maintain his tranquility behind this door. He is not satisfied with information. He cannot stand, cannot sit, cannot sleep, and cannot occupy his mind with whatever he finds close to him. He is not satisfied with knowledge nor is he encouraged by happiness, pleasure, welfare, or with being or staying. While his entire body is responding to the Friend's call, while he is frightened to death about being left out, in need of gaining access, in agony of not seeking, desiring union, opening the door, he puts the force of his whole being behind the door knocker and knocks in quick succession so that the door may be opened and he may be admitted inside. Such is knowledge, anguish, love, action, and, finally, nature in this school. Such are human bending forward and prostration in prayer. The Holy Prophet said: Bending forward and prostration are like door knockers by which one knocks at God's door.[8]

Now we can come to know another kind of understanding which is deeply rooted in our Eastern culture and which is akin to the original essence of religion. It is to speak about the 'red intellect,' as Suhrawardi put it, as opposed to a cold, barren, passive, philosophical intellect. It is a fiery, productive, active, religious intellect that penetrates deep inside the universe and mingles with the spirit of the world. It is restlessly and dynamically thirsty for truth. It creates an

internal revolution and brings about the most profound transformation in the natural, social, class, and historic characteristics of the human being and substitutes value, exaltation, freedom in being and in living for blind attractions of instincts, profit, animal satisfaction, and, in short, turns ape-like man into a divine-like man.

But this divine-like human being was destined to be an earthly creature. Islam emphasizes that the human being has been created from clay and mud, moulded into shape, so the human being is the housemate of the monkey and is of the same race as other animals. But he carries God's spirit, hold's God's special deposit in trust, and has concluded an agreement, a covenant with God.

It is seen that the human being suffers from contradiction in existence and, the more conscious he becomes of 'self', the less his inclinations for welfare, pleasure, and his desire for satisfaction and fullness become. He becomes like a reed flute, lamenting on the lips of life, being aware of its hollow existence, groaning, and crying for being here and longing to tread along the way that leads to his own reed-bed.

In its most advanced stage, philosophy ends in loneliness as is also argued in existentialism but gnostic consciousness of self speaks about separation. Loneliness means not having anyone to speak to or lean upon. Separation means not being with the Friend. Naturally, in the one case, the human being experiences despair and, in the other, sees love. Now we understand what Iqbal means when he speaks of the 'burning sigh heaved towards heaven'.

Here knowledge and love are presented as two world views and essentially as two contradictory relationships between the human being and the universe. Each of these two has its own peculiarities, easily distinguished from those of others.

Excitement in the universe

is due to love
Knowledge is concerned with
attributes whereas love observes the substance.[9]

Or,

Royalty, poverty, and religion
are all miraculous works of love
Love changes a humble servant into
a king with crown and throne.[10]

Or,

Along the way of love,
it is forbidden to have happy resting places
The roar of the storm is permissible,
but the pleasure of the shore is forbidden.[11]

The point has so far been made clear that the mental patterns and philosophical expressions prevalent in Western schools of thought like realism, idealism, materialism, objectivism, subjectivism, existentialism, humanism, theism, atheism, naturalism, and so forth, cannot have a place in this world view and do not explain anything. If, as Western culture usually dictates, we wish to place this world view within the narrow and rigid framework of these mental patterns, then it would amount to a betrayal of truth. To do so, we would have to amputate it.

The most salient feature of this world view is that it does not fit into any mould which is also the outstanding feature of the human being and of the universe. Hence, this is an intimation of the truth of this world view.

But, apart from pain and love, the third principle element of this world view is action. It is natural that anguish and love cannot co-exist with tranquility and harmony. It is natural

that action or deeds in this view have a richer, more profound and more exalted significance than in their narrow, humble, rigid and poor Western version.

In Western culture, action implies a mechanical and conventional arrangement bred by clever, crafty tricks directed at utilization and gain. That is, whatever can be useful in the reinforcement of material civilization and the development of instincts but which is useless for human pain and plays no role in exalted transformation.

Now let us see how Iqbal defines action:

If you are involved in selfishness
    that would be the end of your 'presence'
This means being at a distance from
    philosophy and life
The thoughts of a voiceless melody are like
    death to the desire for action
Religion is the secret of Muḥammad and
    Abraham
Religion is the calendar of the
    path of life.
Attach yourself to Muḥammad's
    words
Oh, son of Ali, why do you speak
    so much about Bū 'Alī?[12]

We are confronted by a fiery world view. In desire for action, we are speaking about fiery and revolutionary action, one which is the product of the explosion of pain and the flames of love.

Iqbal's version, then, is incomprehensible for those who conceive of it in relation to bourgeoise technology or Marxist economics or its philosophical climax—American pragmatism. He terms it 'intoxication of deeds'. In this cosy drinking place, who drank the intoxicating wine of deeds? It is the

mujahid.

In the Sufi spiritual path,
there is only the state of intoxication.
In the mullah's Divine Law,
only words intoxicate.
I see not the intoxication of deeds
in the song of a dead, dejected, foolish poet
who is neither asleep nor awake.
I do not see that *mujāhid*
in whose veins there is only
the intoxication of deeds.[13]

Yea. These are the states of intoxication, words of intoxication, intoxication of thoughts, and, finally, intoxication of deeds characterizing four distinct types of intellectuals with four different world views: Sufi, jurisprudent, poet, and *mujāhid*, respectively.

Now we can ask a question. Where is the philosopher? Iqbal's answer would undoubtedly be that a philosopher, in principle, is not intoxicated. In this world view, we clearly see the logical connection between anguish, love, and action or deed. Furthermore, we can observe that these three are not subjective verbal principles but are, in fact, innate qualities, dimensions as well as natural and inseparable characteristics of this world view.

In order to properly understand this world view, which Iqbal calls the fiery, bloody, significant, aesthetical, glorious, powerful Ḥaidar vision, one must become familiar with his language. Iqbal calls it 'the religious world view.' What do we conceive from the word 'religion'? If we rely on what the religious masses and the bulk of the non and anti-religious intellectuals conceive of as religion, not only have we not understood Iqbal's words but we have taken them in a hackneyed, degrading, and even contradictory sense. It would

be a misunderstanding and it would even defeat the purpose of the exercise.

The two groups of the religious believers and the anti-religious intellectuals today, while being in fanatical conflict with each other, in intellectual and even scientific areas, when it comes to the definition of religion, strange as it may seem, both agree. Both agree as to its edicts and beliefs but differ in the stage of beliefs and are therefore divided into believers and non-believers.

Both conceive of heaven and hell as reward and punishment or garden and fire, respectively. Both regard the creation of Adam in the same language as that used by Islam and in the same version as he did, having been the father of humanity.

Obliged to compensate for the gluttony of their fathers, human beings had to resort to imploring, entreating, and flattery of God, begging saints close to God to intercede on their behalf in order to beg God's forgiveness and persuade Him to admit the offspring of that rejected sinner, Adam, into heaven after his death.

Both groups have identical conceptions of the promised expectation. Oppression and corruption are pre-determinedly rising and enveloping the world. Every effort is made by man for the cause of justice and salvation against oppressors, the system of exploitation, and against rising ascendancies of those who make money. Both would be doomed to failure in advance and, in fact, against the will and pre-determined design of Almighty God concerning the movement of history and man's certain destiny.

As a consequence, every action taken by man vis-a-vis the destiny of people, the history of society and the future would be negated. Furthermore, one has to submit to the domination of corruption and the rule of cruelty. One has to justify the status quo and the irresistible and ever-increasing victory of oppressors, executioners, wrong-doers as well as the enemies of truth and humanity.

One has to bear witness to the denunciation of freedom and justice as well as the forced retreat of purity and goodness and ultimately, at the end of time, people will be saved, justice will be victorious, and a savior will appear. Generally speaking, human beings are not responsible, neither in the appearance of oppression or corruption in their society nor in the emergence of the ultimate justice and salvation. Everything depends upon your luck.

Our believing men and women who observe their ritual prayer and even superogatory prayers and the progressive, revolutionary, scientifically-minded, socialist intellectuals approach the question of expectation and anticipation in the same way. Both think the same way in this respect, the only difference being whether to believe or not to believe. What a useless clash! Disagreeing over a problem which has been wrongly put in the first place and erroneously understood! Consequently all their disputes over proving or disproving it are nothing but nonsense....

Let us not put our trust in either one who is a religiously-minded believer nor in one who is a scientifically-minded intellectual. Let us not be deceived by the religion of this one nor the civilization of the other as neither of them understands the meaning of God's verse in this book.

They both read it equally bad and erroneously, both the book which is written with the signs of elements and particles of words as well as the book written with the elements of signs and by words of particles.... Let us read the text of a third book—the heart—which deepens, enriches, and beautifies men. Let us recognize, spot, and extricate the seed of selfishness which is concealed in the swamp of earthly, worm-like life and cultivate it under the caressing touch of a soft, energizing ray of life. Let us warm up and illuminate the dust of the silent cemetery and cold, dark imbroglio of our world by its radiation. Let us see that every dust particle of this world is like a restless world expecting to find its meaning.

We who are servants of the sun should inform those words so that they can turn towards the source of the sun with their empty, earthenware jugs.

Iqbal calls this particular world view, the religious world view, the essence of which beauty, glory, and courage are incorporated and in which anguish, love, and action are natural characteristics and emanations. Thus, he seeks to distinguish it from the philosophical world view or Sufi or romantic world view. What he refers to as the philosophical world view comprises as much of the materialistic world view as well as the idealistic one.

At the same time, he fears that because of the emphasis upon one God and a kind of mystic language which is used, his intellectual school may be mistaken for the mullah's religion or the Sufi school of thought because although he has extended the concept of God more than any other theist philosopher or religious orator and he has inflamed love more than any Sufi, yet, he has no link to these two groups and his God and love bear no resemblance to their God and love.

This is the great difficulty which people like Iqbal face. Those who advance a new theory, a novel idea, and an unprecedented and shallow ideology never face this difficulty. Their minds are at ease and their reader's task is quite easy because the language they use is essentially simple, straight-forward, and one-dimensional—expressions and clauses are not subject to any dispute and are far from being ambiguous. Their language contains no symbols, ambiguity, metaphor, metonymy, association, or instances of multiple meaning. Every word, expression, and version has only that meaning given to it by a writer or a speaker.

But those people who have been speaking about the truth of religion or *maktab*, those who have studied various nationalities, civilizations, and cultures over the centuries, who have come to know numerous geniuses, sentiments, powers,

regimes, classes, groups, opportunities, exigencies, seeking of truth, political plots, individual and collective treasons, ethnic and racial prejudices, philosophical, scientific, mystic and religious principles, known or unknown interpretations, forgeries, justifications and versions, colors, tricks, uses and different social and economic systems, changes, transformations, movements, revolutions, interminglings and mistakes as well as innumerable intellectual, cultural, historic, traditional exchanges, and so forth, speak with a language that has 3000 years of culture behind it.

Invariably, they fear being misunderstood because the concepts they are putting forward or the expressions they are using have been current in the course of a long history and have been common among different, even opposing, intellectual, tribal, class, political, or social schools, factions, and poles. Naturally, there is the risk that the concepts put forward by such thinkers will be interpreted in a manner opposite to what they originally intended.

Everything belongs to God. This is a principle which is the foundation of Islamic monotheism and which considers God as being the sole owner of everything. An anti-colonist and Islamologist, an Abū Dharr Muslim, who is an enemy of capitalism and who believes that discrimination is incompatible with monotheism, would lay his anti-monopolistic ideals and his aspirations for equality and justice on this principle. He would reject exploitative ownership and individual capitalism on that basis, that is, because ownership is exclusive to God, which means, to all of His creatures.

But we see that the first person who emphasized this principle and accepted it as his slogan was Mu'awīyah who said, "Everything belongs to God. As I am His representative, you are His servants, so I shall give money to whomever I wish and deny it to whomever I wish."

This argument was stretched to the point that Abū Dharr, for whom this principle was useful in his struggles against

exploitation and hoarding, shouted angrily at the Caliph, "Don't say everything belongs to God! Say everything belongs to the Muslim people!"

You see how difficult it is to speak about Islam. We speak about love, worship, the Quran, prayer, hajj, martyrdom, Ali, and so forth, and suddenly we find ourselves confronted by a most ardent Sufi, a most dogmatic frequenter of the ritual prayer niche, the most reactionary pseudo-clergyman of the Damascus and Baghdad court as well as the most degrading pseudo-religious scholar of the Isfahan and Tehran courts. Such comparisons and contrasts are rather shocking and certainly displeasing for we who write and comment upon things and much more so for our readers and listeners! Islam ranges from 'Alī and Ḥusayn to Mu'awīyah and Yazid, as far as persons are concerned.

The phrase 'religious world view' should be taken exactly as Iqbal meant it to be taken. In order not to misunderstand him, the words 'religion' and 'religious' should be considered as if we are encountering them for the first time and should, therefore, wait until he has defined and explained them.

All theists and religious philosophers speak on the deity, which marks the difference between them and material, secular, agnostic, or even atheistic philosophers. But Iqbal's God bears little resemblance to the God of these people.

The main efforts of theist philosophers are directed towards proving the existence of God, which, by necessity, rejects the proofs advanced by atheists. In their view, God constitutes one of the essential subjects and after discussing affirmative attributes, they deal with other points. Furthermore, they attempt to prove the existence of God in the same way, for example, as Newton proves the law of gravity. They discuss Him in the universe as though He were a King in a country or an architect of a building. It is as if they have the same relationship to Him that Edison had to electricity. That

is to say, the same relationship exists between a discoverer and a researcher and the thing being discovered. It is very similar to Greek philosophers who were searching for the main elements in nature, that is, water, fire, atom, and so forth.

God in the religious world view, as understood by Iqbal, has and is the following universal attributes: Absolute Being, Existence, Ultimate Truth, the principal focus of Light, Energy, Motion and Life; creative Source of Beauty and Love, Absolute Glory, Magnificence, genuine Source and Final Cause of values; justification for and devotion to Truth and Justice, Freedom, Position-taking, Piety, Faithfulness, Sacrifice, Altruism and Martyrdom in man; Essence of Beauty, Truth and Goodness, Final Direction, Change, Motion, and Evolution of the Spirit of nature; Conscious Will of the universe, the Sun of the universal system, the Ka'bah of the circumambulation of gestures, the Substance of all signs, the Existence of all phenomena, the invisible Mystery of all testimonies, the course of Motion by which all things follow certain rules, the Reason why all things are rational, logical and scientific; constancy of the Principle of Change, Unity of and innerlinking Solidarity and Coordination among phenomena and events; impossibility of accidental and fruitless things; the reason why any truths, events and attributes have a definite Direction, pre-determined Measure and set Objectives. Finally, in Iqbal's version, God means the concept of Being, the Essence of phenomena, the Conscience of nature, the 'Me' of 'me's', the Soul of the universe and the Self of the macrocosm.

To find God, thusly, that is, to see and conceive of Him in a way different from that which is seen and understood by philosophical materialism or philosophical idealism or the way of the theologian for whom He is words or the way of Sufis for whom He is states, if they do not deny Him altogether, leads to another kind of knowledge. Such knowledge

does not stop at physics, chemistry, geology, and astronomy and is not contented with the interpretation and justification of relationships and phenomena but seeks to glance at the mystery, seeks the secret of existence, follows the footsteps of truth to the vast plain of eternity and also familiarizes itself with the 'I' of nature and the 'self' of the universe.

Nevertheless, neither does he deny or belittle earthly nature nor overlook natural phenomena nor underestimate scientific laws, but, on the contrary, he regards nature as a boundless and valuable ocean in which pearls of final secrets and metaphysical truths can be found only through swimming, plunging, and submerging and he can avail himself of shells containing pearls of truths and secrets of braving the storms and waves in this deep ocean.

They are the words of the divine truth and secrets inscribed on the Guarded Tablet, the language in which the pen of pre-destination has written this scripture and also they are seekers of this knowledge who have divine awareness and who are conversant with the science of the book.

Those people who know nature, those who meditate on the earth, on heaven and what lies between the two, who look at the camel created for barren, waterless deserts and for sandy plains, at the sunlight and moonlight that follow each other in continuous succession, at cloud, wind, rain, stars, pastures and mountains which have pierced the earth as nails and hold it in position, which anchor and maintain this revolving sphere in space, those who watch the breath of dawn, at the night and day which continuously look at the fig, olive, spider, honeybee, termite and, in short, who seek God everywhere—yea—their look and observation are not metaphysical or one which aspires to materiality, wealth, or pleasure or negates reality as Sufis, theologists, philosophers imagine or of that which materialists, atheists, or the enemies of religion conceive.

Nor is this view the same as that imagined and conceived

by idealism, subjectivism, spiritualism, nihilism, surrealism, humanism, mysticism, Berkeley subjectivity, archetypal images of Plato, Plotinus' indulgence in fanciful theories, anti-world futurity of spiritualism, asceticism, or monasticism, Buddhist introversion, a tendency towards heaven exhibited by Hinduism, anti-rational, anti-social, anti-progressive, anti-material Taoism of Lao Tzu, the extreme spiritualism of Christianity, or by the present religious attitude of a sustained loss in this world and in the next.

It is an attitude that sees the phenomena of the universe, the motion of history and society as well as people and struggle to subsist as a divine, holy sign, and tradition. It views the sense of direction exhibited by the honeybee which in a mountainous labyrinth, in pitch darkness and from the remotest of places, finds its way back to its hive simply by using its common sense, to be just as important as the prophetic power which guides men and shows them the path to their final destiny and to the place where they can quench their thirst and satisfy their hunger after passing through many struggles of instinct and passions and after overcoming attachments, customs, confusions of thoughts, temptations, signs of blindness and propensity towards stagnation and precipitation, and so forth.

The prophetic power points to the correct direction by the narration of stories which act as landmarks and by the testimony of the pure leaders that act as signposts so that people not go astray. This power completes the instinct of the human being, that is, the place where instinct stops and this power begins in order to fulfill the mission of guidance. It is not a coincidence that the name of both powers, the guiding power of the instinct of the honeybee and the guiding power of the prophets are the same: revelation.

Notes to Part One:

1.

چون خودی آرد بهم نیروی زیست میگشاید قلزمی از جوی زیست

2

إِنَّمَا الحَياةُ عَقِيدَةٌ وَ جِهادٌ

3.

ما از تخلیق مقاصد زنده ایم از شعاع آرزو تابنده ایم

4.

گرم خون انسان ز داغ آرزو آتش این خاك از چراغ آرزو

5.

نقطه نوری که نام او خودی است زیر خاك ما شرار زندگی است
از محبت میشود پاینده تر زنده تر، سوزنده تر، تابنده تر
از محبت اشتعال جوهرش ارتقاء مکمنات مضمرش
فطرت او آتش اندوزد ز عشق عالم افروزی بیاموزد ز عشق
در جهان هم صلح و هم پیکار عشق آب حیوان تیغ جوهردار عشق
عاشقی آموز و محبوبی طلب چشم نوحی، قلب ایوبی طلب
کیمیا پیدا کن از مشت گلی بوسه زن بر آستان کاملی

6.

هست معشوقی نهان اندر دلت چشم اگر داری بیا بنمایمت
عاشقان او ز خوبان خوبتر خوشتر و زیباتر و محبوبتر
دل ز عشق او توانا میشود خاك هم دوش ثري میشود
خاك نجد از فیض او چالاك شد آمد اندر وجدو بر افلاك شد
در دل مسلم مقام مصطفی است آبروی ما زنام مصطفی است
طور موجی از غبار خانه اش کعبه را بیت الحرم کاشانه اش

بوریا ممنون خواب راحتش طاق کسری زیر پای امتش
در شبستان حراء خلوت گزید قوم و آیین و حکومت آفرید
ماند شبها چشم او محروم نوم تابه تخت خسروی خوابید قوم

7.

ما از آن خاتون طی عریان تریم پیش اقوام جهان بی چادریم
روز محشر اعتبار ماست او در جهان هم پرده دار ماست او
ما که از قید وطن بیگانه ایم چون نگه،نور دوچشمیم و یکیم
از حجاز و مصر و ایرانیم ما شبنم یك صبح خندانیم ما
مست چشم ساقی بطحاستیم در جهان مثل می ومیناستیم
چون گل صد برگ،ما رابویکی است اوست جان این نظام واویکی است

8.

این کهن پیکر که عالم نام اوست زامتزاج امهات اندام اوست
صد نیستان کاشت تا یك ناله رست صد چمن خون کرد تا یك لاله رست
نقشها آورد و افکند و شکست تا به لوح زندگی نقش نوبست
ناله ها در کشت جان کاریده است تا نوای یك اذان بالیده است
مدتی پیکاریا احرار داشت با خداوندان باطل کار داشت
تخم ایمان آخراندرگل نشاند بازبانت کلمه توحید خواند
نقطه ادوار عالم لااله انتهای کار عالم لااله
چرخ را از زوراو گردندگی مهر را پایندگی، رخشندگی
بحر گوهر آفرید از تاب او موج در دریا طپید از تاب او
خاك از موج نسیمش گل شود مشت پراز سوز او بلبل شود
شعله در رگهای تاك از سوزاو خاك مینا تابناك از سوزاو

نغمه هایش خفته در ساز وجود جویدت ای زخمه و رسازوجود
صدنوا داری چو خون در تن روان خیز و مضرابی به تاراو رسان
زان که درتکبیر رازبود توست حفظ ونشرلا اله مقصود توست
تا نخیزد بانگ حق ازعالمی گر مسلمانی نیاسائی دمی
میندانی آیه ام الکتاب امت عادل تورا آمد خطاب
آب و تاب چهره ایام تو در جهان شاهد علی الاقوام تو
نکته سنجان را صلای عام ده از علوم امی ای پیغام ده
امی ای پاك از هوی گفتاراو شرح رمزما غوی گفتاراو
از قبای لاله های این چمن پاك شست آلودگیهای کهن

9.

ای که میداری کتابش در بغل تیز ترنه پا بمیدان عمل
فکر انسان بت پرستی، بت گری هر زمان در جستجوی پیکری
باز طرح آذری انداخته است تازه تر، پروردگاری ساخته است
کاید از خون ریختن اندر طرب نام او رنگست و هم ملك و نسب

10.

آدمیت کشته شد چون گوسفند پیش پای این بت نارجمند
ای که خور دستی زمینای خلیل گرمی خونت زصهبای خلیل
بر سر این باطل حق پیرهن تیغ لاموجود الاهو بزن
جلوه در تاریکی ایام کن آنچه بر نو کامل آمد عام کن

11.

بود انسان در جهان انسان پرست ناکس و نابودمند و زیردست
سطوت کسری و قیصررهزنش بندها دردست و پا و گردنش
کاهن و پاپا و سلطان و امیر بهریك نخچیر صد نخچیرگیر

صاحب اورنگ و هم پیر کنشت باج برکشت خراب او نوشت

12.

خردآموختم از درس حکیمان فرنگ سوزاندوختم از صحبت صاحبنظران

13.

ای ترا خاتم اقوام کرد بر تو هر آغازرا انجام کرد
اي مثال انبیاء پاکان تو همگردلها جگرجاکان تو
ای نظر برحسن ترسا زاده ای ای زراه کعبه دورافتاده ای
ای فلك مشت غبار کوی تو ای تماشاگاه عالم روی تو
همچو موج، آتش ته پامیروی تو کجا بهرتماشا میروی؟
رمز سوز آموز از پروانه ای در شررتعمیرکن کاشانه ای
طرح عشق انداز اندرجان خویش تازه کن با مصطفی پیمان خویش
خاطرم از صحبت ترسا گرفت تا نقاب روی تو بالا گرفت
هم نوا از جلوه اغیار گفت داستان گیسوو رخسار گفت

14.

بر در ساقی جبین فرسود او قصه مغزادگان پیمود او
من شهید تیغ ابروی توام خاکم و آسوده کوی توام
از ستایشگستری بالاترم پیش هر دیوان فرونابد سرم

15.

از سخن آئینه سازم کرده اند وزسکندر بی نیازم کرده اند
بار احسان برنتابد گردنم در گلستان غنچه گردد دامنم

16.

بر درت جانم نیاز آورده است هدیه سوزو گداز آورده است
زآسمان آبگون یم می چکد بر دل گرمم دمادم می چکد
من زجو باریکتر می سازمش تا به صحن گلشنت اندازمش

Notes to Part Two:

Chapter One:

1.

چو قسمت ازلی بی حضورماکردند

گر اندکی نه بوفق رضا است خرده مگیر

2.

زمانه با تو نسازد تو با زمانه بساز

3.

زمانه با تو نسازد تو با زمانه ستیز!

Chapter Two:

1. Taqizadeh and Mirza Malkam Khan were two Iranian westernized intellectuals.

Chapter Three:

1.

سنت ابر است این، که گیرد از بحر، آب

باز همی سوی بحر، قطرهء باران برد

2.

دریغ بر این سالیانی که در فرنگ، به بیحاصلی و بی ثمری، تلف کردم!

Chapter Four:

1.

ترپ رها هی فلاطون میان غیب و حضور

ازل سی اهل خردکا مقام هی اعراف

تری ضمیر په جب تك نه هونزول کتاب

گره گشاهی نه رازی، نه صاحب کشاف

2.Simurgh is a mythological bird which protected Rustam, the hero of the Shahnameh of Firdowsi.

3. Haidar, lion in Arabic, is one of the names given to Ali ibn Abi Talib (ع).

4.

مری لئی هی فقط زور حیدری کافی
تری نصیب فلاطون کی تیزی ادراك
مری نظر مین بهی هی جمال و زیبائی
که سر به سجده هین قوت کی سامنی افلاك

5.

زمانه عقل کوسمجها هوا هی مثل راه
کسی خبر که جنون خودهی صاحب ادراك
خردکی پاس چیزکی سواکچه اور مهین
ترا علاج "نظر" کی سواکچه اورمهین

6.

آدمی "دید" است، باقی پوست است "دید" آن باشد که دید دوست است!

7.

چشم بینا سی هی جاری جوی خون علم حاضر سی هی دین زار و زبون

8.

گفت پیغمبر رکوع است و سجود بر در حق، کوفتن حلقهء وجود

9

عشق کی گرمی سی، هی معرکه کائنات
علم مقام صفات، عشق تماشای ذات

10.

علم سکون و ثبات، عشق حیات و ممات

علم هی پیدا سؤال، عشق هی پنهان جواب
عشق کی هین معجزات سلطنت و فقر و دین
عشق کی ادنی غلام، صاحب تاج و نگین

11.

شرع محبت مین، هی عشرت منزل حرام
شورش طوفان حلال، لذت ساحل حرام

12.

انجام خودی هی بی حضوری هی فلسفه و زندگی سی دوری
افکار کی نغمه هائی بی صوت هین ذوق عمل کی واسطی موت
ذین سر محمد وبراهیم دین مسلك زندگی کی تقویم
دل در سخن محمدی بند ای پور علی، زبوعلی چند؟

13.

صوفی کی طریقت مین فقط مستی احوال
ملاکی شریعت مین فقط مستی گفتار
شاعرکی نوا مرده و افسرده و بی ذوق
افکار مین سر مست، نه خوابیده، و نه بیدار
وہ مرد مجاهد نظر آتا نهین مجهکو
هو جس کی رگ و پی مین فقط مستی کردار

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